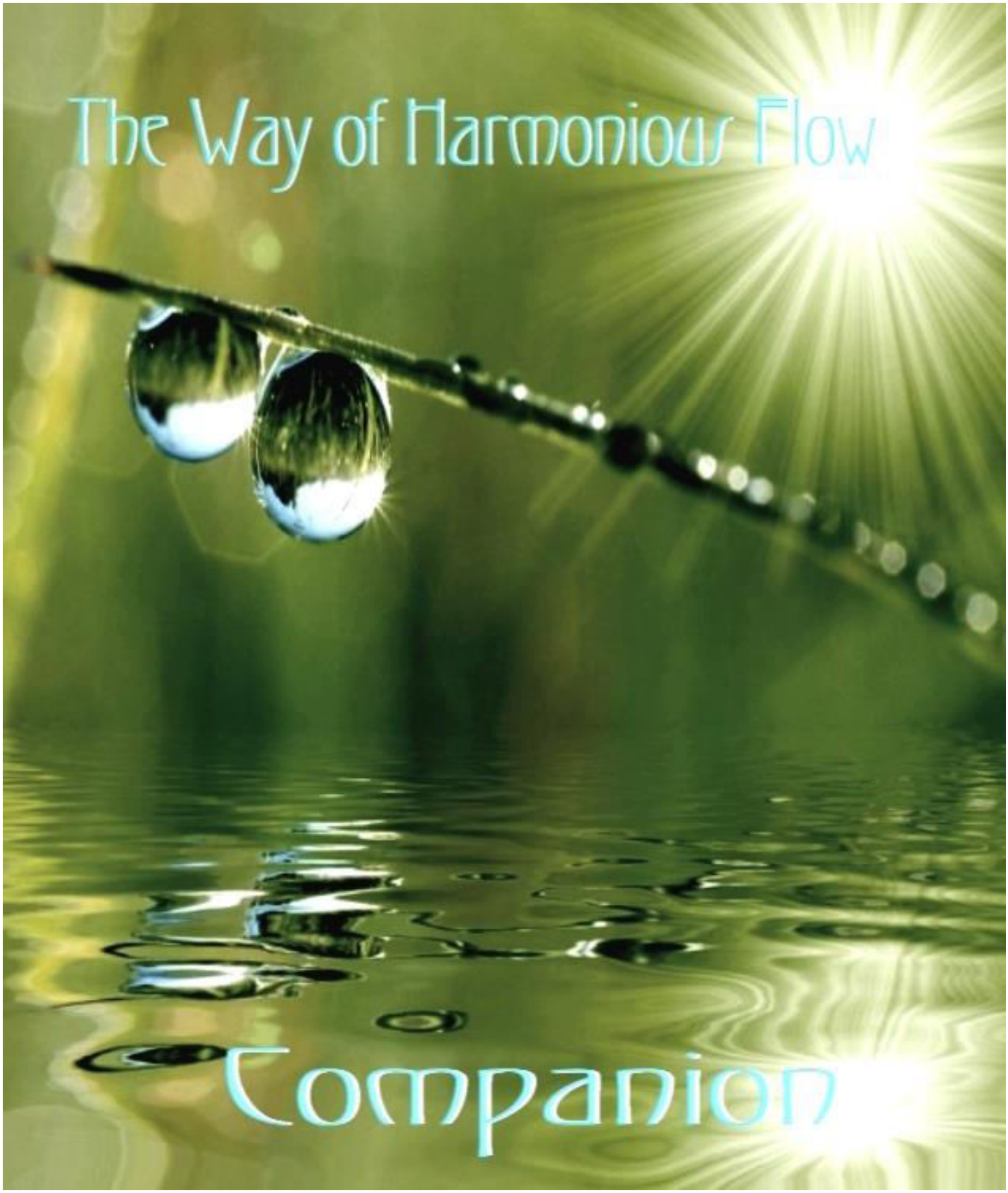
The Way of Harmonious Flow
Companion

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The Way of Harmonious Flow

Companion

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Introduction

This book is the companion to *A Guide for the Warrior-Seer* and *Living In Harmony With Natural Law.* The form it takes is World, Sun, Moon, and Star, working as chapters of the Tarot, the Book of Life.

In addition, in order to illuminate the *Way* itself, this book shows the simple yet profound practical application of the *Way* of the Tao, specifically companioning *The Way of the Three Treasures* found in *Ways of Enlightenment*. This is the authentic Taoist 'alchemy' energy-work method.

Finally, The Art of Peace is outlined in quotations from its founder, Morihei Ueshiba, shedding further light on the *Way*.

These can all be 'superimposed' one upon the other, so that the pure *Way* shines through clearly.

Note to the reader familiar with the classic form of Tarot and the Tree of Life –

This new 'layout' or order of the Tarot cards isn't meant to replace the order of the structure of the Tree of Life. It is merely one ordering of the Book of Life. It's a very practical order; the Tree of Life becomes World, Sun, Moon, and Star, still with ascending levels. And all the cards retain their authentic ancient meanings. The classic order of the cards on the Tree of Life is also included in this book as complete 'units', both higher and lower arcana, sephira by sephira.This companions the book Living In Harmony With Natural Law, where their explanations can be found.

Anonymous 18 September 2025

Part One

Tolteca-Hermetica

World, Sun, Moon, and Star

World

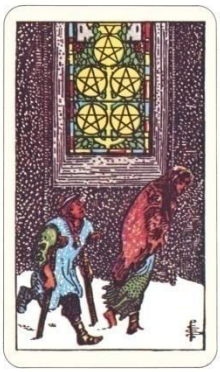
World

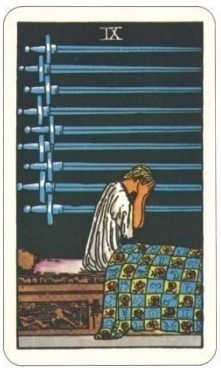
Cards

The World

The Fool **The Devil** **4 Pentacles**

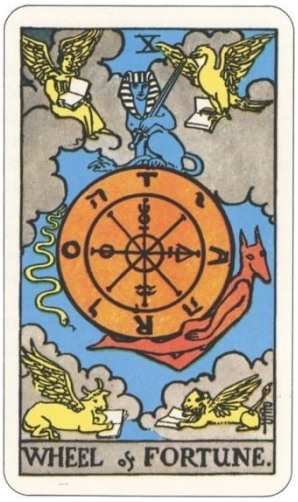
The social 'me' identity imposed upon the natural being





All the 5s **9 Swords**

The human condition, when living as that identity



Judgement **The Wheel of Fortune**

The beginning of enlightenment; and the Way itself, as 'making wise choices to reunite with spirit'

The Tower

The end of the old life

Expanded

The World

The World is infinity, the One, awareness at large (the Great Spirit, mover of the Wheel of Fortune).

The Fool **The Devil** **4 Pentacles**

Old identity

The Fool is the original self which came out of the One; it is pure awareness free of 'me'; it is the being, the spirit, the natural self. It is our energy configuration created by the world (the Great Spirit).

The Fool is the assemblage point. It is our existence as natural awareness; it is the original mind, and is directly connected to the world, awareness at large.

The Devil represents the flyers, inorganic beings, the energy-parasites that rule mankind.

'Squatting on a black stone cube is Satan, bearing on its brow the inverted pentagram. Its right hand is upraised and extended, being the reverse of that benediction which is given by the Hierophant, and the palm reads as an inverted cross. In the left hand there is a great flaming torch, inverted towards the earth, the comet-origin of the black stone. There is a ring secured into the black stone, from which two chains bind, in slavery, the necks of two human figures, male and female.'

The figures are tailed, to signify the base animal (desiring) nature of the implanted flyer-mind. *'These are as if Adam and Eve after the Fall. Hereof is the chain and fatality of the material life.'*

This signifies the enslavement of the mind ('Adam' and 'Eve' as the left and right brain hemispheres) by the flyers, by way of the 'second mind'. This flyer-mind becomes the identity of the being, and connection to silent knowledge is lost. 'Expulsion from the Garden of Eden' is the metaphor for this loss.

The 4 of Pentacles is the flyer mind, posing as the 'me', one's very identity, clinging to its life as 'me'.

It is self-importance; self-pity. It is socially needy, and a user. It is the weak, emotionally-reactive, needy, masturbatory, not able, poor 'me'. But it is the 'king' of the body, because it is the mind we all use. It, as the identity of awareness, directs the body and makes the choices.

It is the flyer mind, the describer of self and world, and it is the means, the way that the flyers attack and drain us of energy.

Mostly, it is a user. That is the lynchpin that can disable the flyers' efforts, making it possible to ignore them.

Our true natural self is what this implanted self covers. The flyer mind blocks the connection to silent knowledge and *seeing*.

All the 5s **9 Swords**

All the 5s represent what the flyer-'me' puts us through when we identify **as** it. Misery and poverty, mental defeat, sorrow, conflict and worry.

The 5 of Pentacles represents how the 'me', although it is the flyer mind, is under attack by the flyers, since it is through the emotions of a stirred-up 'me' that energy is released as 'food' for the flyers. We have to disentangle from the 'me', disavow it and abandon it, in order to survive. If we do not, our inner state is one of poverty, defeat, suffering, loss, grief, inner conflict, anger, and anxiety.

The spirit, in our life, is giving us incontrovertible evidence of the truth of 'me', forcing us to take shelter in the spirit and natural law. We have to be absolutely ruthless with the 'me', and feel no pity for it. After all, the 'me' is only **pretending** to suffer, a trick of the flyers; it is trying to trick us to join it and suffer too, suffer, lose energy, and die.

The 5 of Swords represents how the flyer mind takes over as our mind, usurps our choices, thinks and chooses for us. This is how it defeats us.

The 5 of Cups signifies past loss, regrets and resentments, the sorrow of the past, used by the flyers to stir up emotion. We snap out of sorrow by letting go of what is gone, flowing harmoniously with the now.

The 5 of Wands is the inner conflict of the two minds, and the conflict within engendered by the flyer mind with itself, posing as 'me'.

There is great inner conflict, caused by the 'me'. So, the issue is the battle for our mind. The flyers will do everything they can to stop us.

The 5 of Wands is also the human condition, and the social world of people, under the rule of the flyers. The flyer mind creates thoughts that are divisive, putting us in conflict with others. In fact, it directs us to hate and want to kill each other.

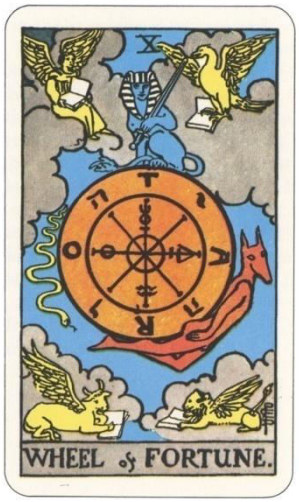
The 9 of Swords represents the worries of 'me'. Fear. Deep concern, anxiety for 'me'.

All this is our human condition as slaves of the flyers.

Judgement

Judgement means *discernment*, that is, discernment in making choices. It is the call by the Great Spirit to the spirit of the being to awaken and progress in the *Way* by making good choices, to have discernment, good judgement, in order to cross over to reconnect to the spirit and silent knowledge. It is the grace of the spirit, and the being's close reciprocal relationship with the spirit.

This is a really big deal. It's life or death, possessed or free.



The Wheel of Fortune

The Wheel of Fortune signifies the opportunities to wisely choose while living in the daily world. It brings opportunities to choose, which are great fortune. Fortune is, like life, what we make it. It ***is*** life. Make wise decisions actioned with wise words and deeds, using the feeling of joy in the heart (feeling center, solar plexus area) as your guide, and your metric of success.

The Wheel of Fortune encompasses the path from beginning to end, because the entire path is made of choices.

The Blue Sphinx atop the Wheel of Fortune is the wise choice based on knowledge. Its sword is the decided mind.

Once the practitioner is, by choice, risen from 'jackel-headed' to being the Hermit, the Wheel of Fortune card represents the flyer-serving social world of 'me's, and the jackel-headed man comes to more broadly signify the human condition.

The Tower

The Tower is the 'pressure house' which forces one into sobriety, designed and manifested by the spirit to help the student eradicate self-pity, eradicate self-importance, and bring one to sobriety; it signifies the end of the old 'me' life, often manifesting as a personal crisis that destroys your old life, freeing you; the spirit is at times utterly ruthless to be utterly kind.

The ending of the old life is a humbling of the 'me' mind, and that allows one to turn to, and *hear*, the heart – the silent, wise, guiding 'voice' of the spirit.

The 'me' is completely dethroned by being blasted with ego-strikes. The brain hemispheres are forced to abandon 'me'-ness and return to their natural state of taking guidance from the spirit.

The mind is surrendered. The being turns to its moral compass for guidance and decisions.

The being (mind) gives over control, agency, to the spirit for decisions and actions, for thoughts, feelings, deeds.

The 'me'-less body has wisdom. It can *see* and silently *know*.

Discussion

The Tower is the 'edifice of *intent*', the trick the spirit uses to get us to pay attention and, under its pressure, drop all self-importance, and reach the state of sobriety. The old life of 'me' is devastated, and is stripped away. It is the smashing of self-importance. In this situation, it's best to get humble. Everything out there is out of our control, so all we can do is flow harmoniously with it, guided by the spirit in heart and from out there (signs, omens).

The edifice of *intent* is basically a clearing-house, a situation created in the world by the spirit to force the warrior to let go of, to clear away, everything that blocks his connection to silent knowledge. It is designed uniquely for each individual warrior. Going through it impeccably assures the maximum benefit to the warrior, in terms of freedom, courage, knowledge, power, and sobriety. The result is no self-importance, the state of sobriety, direct connection with the spirit, and the vast amassment of energy.

The main benefit is closeness with the spirit, in relationship. That is, the body gives control of itself to its spirit, and denies control to the 'me', by its deliberate free will choice, based in sobriety, self-pitilessness.

The Tower is a huge ego-strike to the 'me', which results in our heart, our feeling center, experiencing horrible things like dread, panic, anger, shame, worry, sorrow. These creations of the 'me' make it very difficult to *feel* our moral compass; so they have to be cleansed from the heart, by cleansing the mind. That gives the spirit a clean, clear channel.

Suspend the 'me' unto nothingness, its dethroning complete, so that we can then pass to the completion of the disciplining of the being, which is conditioning the being to exclusively take the direction of the spirit, and none of the direction of the 'me'. We can do this voluntarily without the trauma of remaining 'me', and being forcibly dethroned.

If we do not do this deliberately, the spirit will do it for us, and the spirit is ruthless as well as kind. The spirit will do what it has to do, what the challenge of our 'me' requires it to do, to effectively help the being (mind) to surrender to the heart, and in fact to become the spirit, directed by the spirit.

Whatever happens (whatever the spirit does) to effect this transformation, we accept. We trust the spirit with our life. We flow harmoniously with whatever the situation is, and learn the lesson quickly. The faster we 'get it', the quicker it's over, and we can get on with the *Way*.

Our current life situation may be completely stripped away, and we may face the unknown in the daily world, in the *tonal*. This is training for facing the unknown in the *nagual*. In both, we put our lives in the hands of the spirit, and heed its guidance. We **have** to snap out of self-pity and fear, and access sobriety. This is the most important thing to do. This is the true *intent* of the spirit, is what the spirit wants and what it is really forcing us to do.

It is entirely possible, according to the degree of tenacity of the 'me' in hanging on to its 'gripping points' of deep daily-life concerns, that we may lose everything. People, pets, home, loved ones, friends, money, possessions, privacy, social status, everything.

'Me' passes into total unimportance, as it must. The spirit rightfully takes over the life choices and deeds of the being. The being surrenders completely, and relaxes into being carried by the spirit through life, personally purposeless.

Discussion on the old self

To the flyers, we are 'containers'. Our body contains their mind; they live through us, using us as 'meat-puppets'.

This is where we all begin from, as slaves to the flyers, thinking that we **are** the alien mind. But it is not really who you are.

The personal self, the social self, is a prison for the awareness, for the assemblage point.

It 'ring-fences' (limits) perception and abilities. Freedom initially means freedom from the life you have been living as 'you'.

Because the daily familiar 'me' self is a prison, it has no value.

We turn away from the 'Devil', the flyers, by turning away from that familiar old 'me'.

We release, surrender, identity to 'warrior'. We embrace warrior through-and-through, without reservations.

The warrior's real war is against self-importance. The 'king' must die, and you are (that personal 'me' self is) the 'king' in its self-importance.

Not caring about the social world of people

All the human dramas and relationships on earth have no meaning other than to produce emotions as food for the flyers. Everyone, pretty much, is at the 4 of Pentacles, by default.

This is not our world. We are mostly absent. We are possessed, 'meat-puppets'. This is *their* world, and *they rule us* from within, at the level of our mind, which they replace with their alien mind, which thinks in emotional terms, so that energy is stirred up and expelled from us, for their benefit. Our natural mind does not think in emotional terms.

Much of our work is to heal and make robust our connection with nature, with all living beings; with our own natural being; with the whole natural world – that is, with the Great Spirit.

The flyers do three things –

1. They use the people around us to create situations that are disturbing, agitating.
2. They settle onto us and vibrate at a frequency that causes us to become physically unsettled.
3. They inject thoughts into us that create a negative emotional state.

It is up to us to counter these. We make them quit and leave us alone by inflexibly adopting the sober, deeply calm, unemotional view; inner silence; and conscious, healing relaxation of our internal energy. All these are one. That is, the **silent sober view**. This sobriety is what we need to cultivate and make into a real force-in-itself.

Resistance is not the answer

Realise that resistance is an act of futility. The same goes for 'resisting' addictions. The flyers are in control. So, 'resistance' is the wrong approach. The *Way* of harmonious flow is the correct approach to solving the problem of the flyers, who are, in the end, just very good gatekeepers.

They have been using us, all our lives. Now we are going to use them, as the gatekeepers they are. There are rules about the flyers that we can use to win.

We don't feel that we are resisting anything, just flowing with, in the right way.

The old life and the gateway to the new

There is the *Way*, and there is one's old life of addictions and social relationships and emotion; of self-reflection – near-complete absorption all the time in the self-image, creating self-pity, self-importance, and loss of energy.

The old self's end (as the personal identity) is the gateway to the new life of warrior-seer. The flyers are the gatekeepers. They guard the gate using the 'me'.

Power is amassed by the silent sober view, and by accepting and letting go, living as a harmonious part of the flow of time. In the silent sober state, the mind does not reflect on the self-image. The being does not want to think about that, because to do so brings one out of the state of silent sobriety.

Self-concern leads to the assemblage point position of reason, and lack of self-concern (sobriety, not thinking about the self-image or self-concerns) leads to the assemblage point position of silent knowledge.

Constant alertness is the only protection against the flyers

Only when ***every*** human interaction we have is realized to be direct interaction with the flyers will we have learned to keep that alert awareness sharp and ever-present.

That constant awareness of the presence of the flyers, both in others and in our own being, that total alertness and the **joyful patient forbearance** to ignore them forever, is the discipline that defeats the flyers.

A condition of total alertness is nothing but discipline. It creates such conditions in the attention that we don't 'taste good' any more to the flyers, and they leave us alone.

Be totally alert **at all times**, around people and in your own mind, and joyfully ignore their efforts until they give up and move on.

Fighting without fighting

Human beings think and fight. In fact, they are magical, luminous beings with nearly unlimited potential. We can defeat these creatures!

We are able and fight to win, **but** by relaxing the mind and enjoying it.

As long as you can ignore the flyer in mind, and do not act out those thoughts in words and deeds, any flyer that comes by then gets nothing and gives up.

Discipline is what defeats the flyers – constant alertness for attacks (which manifest as negative thoughts), and joyfully, patiently forbearing (ignoring) their efforts.

Discipline means self-control; self-control means to choose a course wholeheartedly, and stick to it. Then we are contained, and the flyer goes away bewildered and disappointed.

Sobriety to defeat the flyers opens the way to our goal of silent knowledge

Defeating the flyers requires the forging of the 'mind of sobriety', and the 'mind of sobriety' opens the way to silent knowledge.

The sober view means we are not corrupted by the power of silent knowledge.

Sobriety is the opposite of self-importance, that is, the opposite of self-pity. It is fearless because it doesn't care. It is actually ruthless, unpitying, uncaring, just enjoying.

Sobriety is the state in which we can joyfully, patiently forbear. It is a true change of assemblage point position, away from self-pity to disdain for self-concern.

From the assemblage point position of sobriety, silent knowledge is clearly intuited, and total inner silence moves the assemblage point, sliding it into the energy sphere to its core, squarely on the position of silent knowledge.

Primer to releasing addictions and placeholders

The *Way* is about **self-control**. That is the character we build, and at first, self-control is applied to addictions and routine addict behaviour (getting and using). We have no choice, if we want to progress any further, but to stop getting and using, forever. Only a final decision can do it. Anything less leaves the door open to go back to getting and using.

The obsession to use clouds the ability to make rational decisions (for instance, to stop using). That's what makes it hard.

So you have to destroy your love for it, whatever it is. Addictions are just 'placeholders' for the inner child's unmet need for love. Addictions 'stand in' for being loved, feeling loved. When we give up on people, we turn to addictions to emotionally self-regulate, instead of emotionally regulating through supportive, loving human relationships. But placeholders actually hold **us** in place. They enslave us by binding the assemblage point in the cycle of addiction, in the cycle of euphoria and devastation. The assemblage point must be freed.

It's important that you think and feel and *know* **this** – *I don't like it, don't want it, can't stand it*. Understand this, accept it. This is your way out.

Compulsion and craving to buy and use is just the same as grieving for a lost romantic partner after a breakup (you keep trying to contact, be with, have the 'ex' come back to you). As with that, you feel bad until you get sick of it and move on. Freedom! Autonomy! It can take years , days, or seconds, depending on the point of time when you decide to imagine feeling free of it. As soon as that is done, the way to freedom is open.

The *Way* is a lifestyle. Your lifestyle changes. It goes from addiction activities (feeling compelled and expending time, finances, effort (to maintain supply), to freedom – of time, finances, activities, energy.

Essentially, you release a very immature lifestyle (designed to make you 'feel better') as you replace it with a new perspective – that addiction is not even an issue. That new perspective is complete freedom from compulsion and craving because you just don't care about it any more.

Joyful patient forbearance

Always remember – we are **extremely** fortunate to have any annoying people around.

They are our best friends and we are very very grateful for them, and to them.

The joy they bring comes from our deliberate, blatant letting go of caring, and from enjoying meeting the challenge of doing that. To do it, we have to put the wants of the 'me' aside.

They help us release the 'gripping points of the first attention'. It is freedom on all levels, forges inner strength, and brings peace.

Progression of joyful patient forbearance

1. Ungoadable, sense of humour replaces anger

2. Serene, joyful patient forbearance, to drop self-importance and self-absorption

3. Ability to handle stressful pressure

To have a sense of humour through everything is important. None of it matters.

Stop taking it all so seriously. Be light and let yourself laugh as you go through life.

There is only the One, the Great Spirit, and existence is the great mystery.

The One is having every experience in the infinity of existence, as individuals, as you and me and they.

When we admit that it doesn't matter, whatever it is, then we can fully accept it without a struggle.

Out of the 'river of shit' with the first two choices

Start by saying, *I (body and spirit, deep self) am in the river of shit. I will make my way to the riverbank, get up on the bank, and be hosed off for as long as it takes. No matter how shocking and uncomfortable this is, I will not jump back in. I want to be free!*

Can you handle doing this for real as a disciplined warrior? A needy child (the 'poor me') has no chance.

Most of what we initially learn is to transition, to reset, to being warrior.

This is the first choice made in training. Then comes the choice to commit 100% to the work of becoming the living invitation and welcome to the spirit.

The impeccable warrior attracts the spirit, and then the two unite.

As you begin

Reset your mind to have already begun. Even if you are still completely in the old life.

Reset your being, your understanding of who and what you are, and of where you are and what happens there.

The successful warrior is guided at all times by the spirit itself.

He reciprocates by doing, impeccably, what the spirit, through the outside world and through the heart, communicates is the right thing to do.

We begin with a mind filled with poison. We change that into thoughts that are 100% positive, kind, forgiving, understanding, peaceful.

Kind thoughts create kind feelings; kind feelings create kind words; kind words create kind deeds; kind deeds create a habit of kindness; a habit of kindness creates good character.

Give the body a reason to feel that it can heal, is healing into health. Have no doubt. Always make the wise choice that brings health and joy.

We are only concerned with being impeccable ourself. Others are not impeccable, and are lost in folly, are often disruptive, annoying, destructive, or toxic game-players. Others are often sociopathic, even psychopathic. We accept others as they are, and we don't try to change them or control their thoughts, words, or deeds to suit our own world view.

As long as *we* are thinking, saying, and doing the correct thing *ourself*, it doesn't matter at all what others do.

This can be hard to implement as a lifestyle; we are constantly projecting our own self-pity onto 'victims', meaning we are 'victims' acting as 'rescuers' out to 'save' other 'victims'. Stop doing this. Let people, animals, plants, insects be, instead of getting personally involved.

The truth is, beings harm and kill other beings. We have to accept this and come to terms with it. And then live that way, accepting!

We do no harm. *We* are kind. What happens to a mouse, a spider, a fly, a bird, a plant, a cat, or a person, and especially to 'me', due to the harmful actions of someone else, is simply the world of forces and flows of energy we live in.

We accept it all as it is, flowing harmoniously with it by *seeing* and using controlled folly to remain detached. We are completely and happily alone, as though there are no other people on earth, only impersonal forces, flows of energy. We are at peace.

There are no victims. There is only the One, the Great Spirit.

Finally, be professional, have professionalism. Professionalism is the ability to maintain composure in any circumstances.

Sun

Sun

This is our work in our normal daily-world awareness.

The being does this work as a new identity, having shed the old flyer-self, which may remain for a while, but is no longer taken either as one's true natural self ***or*** social identity.

The new identity

Solitude.

Inner silence and sobriety. Inner peace and calm, inner strength.

Warrior-self.

Making choices as warrior-self.

Living in harmony with natural law and with life, the world.

Life-cleanup and energy saving.

The importance of 'warrior' cannot be overstated. Without it, we have no chance. Its attributes must be forged and continually tested as part of the training of the assemblage point.

That is, training in making final choices with unbending resolve, gaining the use of *intent* and *will*; with zero self-pity or self-importance; impeccable; silent, sober, serene, alert, self-controlled, detached, and humble.

Warrior is the way, the vehicle, the state of being ***by which, as which*** one chooses, and by those choices, lives in harmony with natural law, and cleans his life, and saves his energy. Warrior chooses and executes those choices. It is the vehicle of the *Way*, the agent of the spirit, specifically designed for that use.

To be warrior, you must, as the pure self-awareness of the body, surrender to being **only** warrior, leaving your humanness (desires) behind. This is a final decision. You must choose between being a warrior or being an ordinary man. It is no small thing.

And, as the old self surrenders to dying, leaving pure awareness, and pure self-awareness surrenders to being warrior, warrior surrenders to the spirit. that is, warrior-mind surrenders to the *feeling* heart.

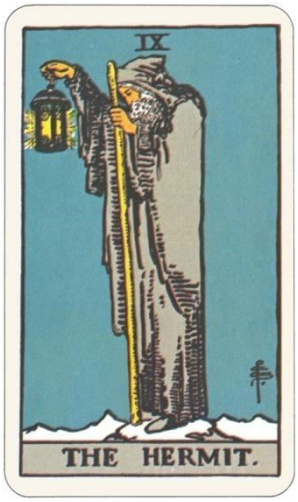
Power is not for the old 'me' self. The first step to power is for 'me' to let go of power. Warrior is the exclusive handler of power because warrior is surrendered to the spirit.

Cards

The Sun

10 Swords

4 Swords



The Hermit

New identity

The Hierophant **The Lovers**

Completion of new identity

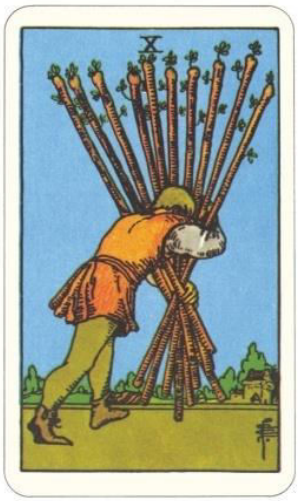
Areas of work making choices – mastery of mind; and surrender to heart, silent knowledge

10 Pentacles **9 Pentacles**

Making choices as the Way

6 Pentacles

10 Cups



10 Wands

9 Cups

9 Wands

Work – right choices, right way to live

Strength **8 Pentacles**

Sobriety as inner strength; ongoing – right choices, right way to live; dreaming starts here

Temperance **The Emperor**

The result of ongoing work. Clean life. Energy amassed and contained. Silent, sober. Balanced tonal and nagual. The sober state of being of the Emperor

Requirements

Daily life

Build a close relationship with the spirit.

The spirit's grace makes everything possible and gives aid.

Make powerful choices guided by the world outside and the heart within (silent knowledge).

Guage right thoughts, words and deeds by joy in the heart. If there is a 'bad' feeling, wrong words or deeds have been said or done. Some harm was caused. Listen to what the spirit is saying. Restore joy within; rectify the situation.

Unhook, detach, from all the 'me's and the social world of 'me's; and from the 'me' in the body, in the mind. Be solitary from all of them, even the one inside you. 'Me' is now purposeless.

Lay the old 'me' to rest (dead, no choices, no agency, not identified with at all, absent from the thoughts).

Live, now, simply as the whole body, as the empty-sober mind, as pure self-awareness. Its identity is 'warrior', or more accurately, 'warrior-chooser'.

The work is to train the mind, and so train the assemblage point, by making wise choices as they become available.

Amass, contain, and protect core (sexual) energy.

Inner silence and inner strength (sobriety) leads to silent knowledge, *intent*, and *will*.

Learn the principles of natural law, and live by flowing in harmony with natural law in the world.

Clean your life of 'me' and all not in harmony with natural law.

Release all addictions and 'placeholders' ('me' assemblage point positions).

Purify and strengthen the body.

Make the unbroken chain of wise (impeccable) choices to amass energy.

Guard, protect, conserve, contain that amassed energy.

Expanded

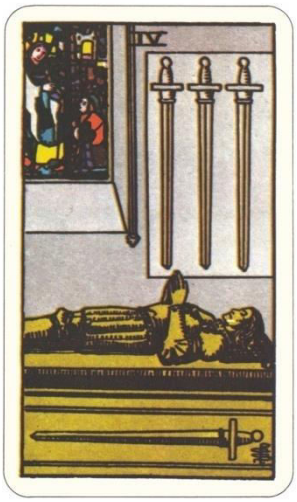
The Sun

The sun is concentrated energy, life energy. It is at the core of our being.

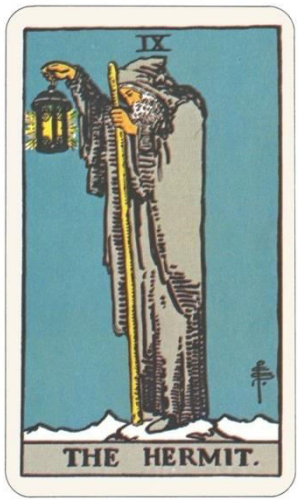
The warrior is called on to accumulate life energy by celibacy; and to save and contain life energy by impeccable thoughts, feelings, and words and deeds. This makes the journey possible.

It is the journey of the spirit, from being called to awaken, to achieving its full natural state of being, with all the awesome natural abilities (powers) that implies.

10 Swords



4 Swords



The Hermit

New identity

Identity is a huge motivating force for human beings.

The idea is to reach, and fortify, a new daily assemblage point general positioning by not being your usual, familiar old 'me' identity.

The 10 of Swords signifies the end of your old life as 'me'.

It is 'killed' by new ideas, and choices made as mortal strikes, severing awareness from identification with the old self.

The dawn of a new self (new identity) and a new life, bringing the rising of the spirit and silent knowledge from concentrating energy at the core.

The 4 of Swords, the 'me' is at peace, 'dead'. That energy is now freed and redeployed.

Let go of 'me' unto its death. Clear it out of the body. Live as the pure awareness of the body.

The Hermit is solitary, celibate, busy amassing core energy.

This being is guided to evolve (to get to the *nagual*) by the actions (*intent*) of the world around him, and by the feelings (silent knowledge) of his heart within.

He is a *warrior-chooser*. As his way of choosing, he ***commands*** it to be so in his deeds, in the real world.

We are the Hermit (celibate in mind and deed), guided by the world and by the heart. When we choose and do wisely, we feel joy in the heart. The heart is our moral/wisdom compass, our guide in the flow of things.

Really, the heart is in charge; the 'me' mind, which was in charge, passes away, warrior-mind takes over, and completely surrenders to the heart.

On the *Way*, our identity is really spirit-in-the-world. As spirit, we are kind, gentle, unobtrusive, radiant. This is who we really are and what we are really like.

Tonal, not personal self

Instead of a self, we have a *tonal*, which we make strong, free and fluid. A *tonal*, which we clean up and make ready for the *Way* ahead.

The *tonal* is made into 'impeccable warrior'. Warrior is the new daily assemblage point general positioning.

Warrior lives the *Way*, and nothing else. Warrior is not the old personal 'me'. Warrior is a central positioning of the assemblage point on the human 'bandwidth' of the energy sphere, while the old personal self is a positioning on one of the edges of that 'bandwidth', left or right edge.

Warrior has no addictions. It has no limits. It clings to nothing, to no-one. It is harmoniously flowing in, and with, the flow of time, flowing with the flows of the world around it.

Warrior is silent, sober spirit-self. There is certainly a strong individual self-awareness, but no reflection on a personal self-image.

The seers' explanation

A cluster of aware emanations bound together by the life force is all that one really is.

The *tonal* makes sense of the *nagual*. The *tonal* is the force of organisation of perception of what is out there, the *nagual*. The *tonal* is the body. It is the world, and everything we can think about.

The emanations everyone is made of are self-aware, but not personal. Held together by the life force, the individuated being, made of zillions of aware emanations, is a **cluster**, not a personal single self. The experience of being a single self is the result of the assemblage point bringing countless awarenesses to a single focus, so that the *tonal* can make sense of the world. By default, it also makes the personal self seem real.

The flyers hijack that process, and install the flyer-self, the very personal 'me' that thinks about itself all the time. This is the 'second mind'.

Warrior is impersonal. It does not believe that it is the social self it is portraying; there is no self-reflection, no self-importance, no self-pity, no draining emotional reactions, no caring at all for anything of the social self or the social world.

Boosting the tonal

Healing the body (there is no solid physical body)

The physical body must be kept in prime condition because sudden shifts of the assemblage point can injure it by cracking the energy sphere. This is the number one rule of *seeing*.

When the body is injured, either energetically or physically, the seer *intends* to heal the damage. The first step is to move into being 'in recovery'. This is a time of rest and recuperation. It's a restful healing mode. In recovery mode, healing happens.

This 'recovery mode' is also used to heal addictions, or anything that requires recovery.

To heal the body, simply completely relax the affected part, and feel it as healthy. Have no ambivalence or conflict or doubt about that feeling; it is *knowing*. It 'realizes wellness'.

There is no solid physical body. There is only, in truth, the energy sphere, and by using silent knowledge and *unbending intent*, a healing can be manifested on the energetic level, which then manifests on the physical level.

Since the mind is from where *intent* is set in motion, the mind has to become focused and unconflicted, without doubts, to effect the recovery of the body via *intending* it on the level of energy. The mind commands without arrogance, by *feeling* what it is *intending* manifest into reality, *willing* it to have existence.

Therefore, the destructive flyer-mind has to be silenced completely for a healing to be successfully *intended*. So the old self surrenders to recovery and healing.

Reaching the optimum state of health and power

The *Way* is about reaching the optimum state of health and power.

That means dropping addictions and healing the unconscious (physically, the vagus nerve); we change our life, letting go into freedom and carefreeness.

We approach, and engage with, all of the path as easy, fun, achieveable.

Really, there is nothing else to do than to get our total beings in the best shape they can be, and we do this so that *dreaming* can proceed efficiently, effectively, and safely.

The strong free tonal

The *tonal* needs to be made strong and swept clear, and maintained clean. A strong clear *tonal* offers no resistance, as if there were nothing there. It releases all control attempts by the old victim-self to maintain the old human life of deep personal concerns. This means it can also view the *nagual* without indulging so much that it dies.

The perceived risk of letting go of attempting to control things, situations, and people, takes a spine. Heart, courage, strength. Balls. Guts. Like skydiving, it should be seen as *eu*stress: risky, but exciting and fun because of the risk.

We let go of what reality has been, of trying to control its course, and watch carefully what it does all by itself. This is exciting! We take note of the unusual. We let go of the struggle to keep the unconscious disconnected. We *listen* carefully to what it says, and acknowledge its truth.

Offering no resistance means letting go of trying to control. The whole control thing has to go. Yes, the assemblage point is controlled, the being controls itself, but the world and people are completely set free. All control, all pressure is lifted and then it all unfolds naturally, its messages intact.

This is the strong free *tonal*, inside and outside the body. It is detached, hooked only to itself, a pure witness.

The strong free *tonal* is also naturally in the state of abundance, looks after itself well, grooms its wellbeing. It presents and projects well to others, achieving the best social outcomes for others and for itself, and generates its own income to live and pay the bills. The strong free *tonal* is self-sufficient and capable. It therefore has no need to be caught or trapped by anyone or anything because of being in a state of dependency or lack.

Full life

Living a full, flourishing life means living a complete life, which includes both daily life and *dreaming* life.

Since our reality is a description, how we describe it is everything. That means how we view things, how we approach things. What we say to ourself about things, 'things' being every situation we find ourself in, everything that is life.

The social world is made of people and situations that reek of deep human concerns. It is made of the things that make people angry, worried, depressed, frantic, terrified, ashamed, ecstatic, euphoric, wanting, craving. This is our world that we have both created and inherited. How we approach it (by describing it, in both the wider sense and in the individual situations and people we encounter) is everything. That's what determines whether our life is joyful – or anxious and angry and worried and ashamed.

It is a boundary line that crossed one way is anger, sorrow and pain, and crossed the other way is joy. One is the old life, the other the new life paradigm of being dead to the old, *to be dead*, which renders the old life a passed event, a memory only, gone and to be let go. We let go, let it slip away, and it does fade away when we cross the boundary forever into the new life paradigm, which is a kind of liberation from hell on earth, into peace and tranquil ease. It is a contained harmony and joy in the 'death-dream of life'.

Every being has its predilection, its natural abilities and joys. A full, flourishing life means exploring and enjoying one's predilection, one's natural abilities and what brings joy. This is possible when the being leaves the old 'victim' structure and lives as warrior.

Ultimately, being on the path is what brings real, natural joy and fullness to life.

One's natural self is body and spirit

It can all happen easily – ***if*** you live **as the body and spirit alone** – not the named 'me'.

Not the 'me' which has wrongly laid claim to the *tonal*.

As the body, awareness is at peace.

The body is at rest, silent, empty of the named 'me'.

It has no wants or worries.

The body is one. Feel it as one. As one, it can *see*.

What does the spirit like, what does it recommend?

The heart is the spirit's message to the body's conscious awareness. *Feel* its messages as silent knowledge. You may *hear* the 'voice of *seeing*' as actual words spoken to you by the spirit.

It is a relief to cease portraying the role of 'me' and just be one's natural self. Our spirit is very gentle and kind, a radiant being of pure light.

Warrior

Warrior-seers *'are a hardy, simple, and modest folk.'*

Total humbleness is required. Socially, it means treating others kindly, gently. Remove the rough edges.

The old self, the old life, is surrendered (released). The mind, inhabited by pure awareness, identifying as individuated function of 'warrior', surrenders to the spirit; that is, surrenders to awareness at large (signs from the world), and the spirit of the body (the feeling heart).

At first, the way of surrender is to surrender the old, so it is 'dead'. Silent sobriety takes its place.

This silent sobriety is called 'warrior'.

The true power of choice is accessed and used. The mind surrendered to the heart is called 'warrior-chooser'. It is what it does.

The *will* is trained. Eventually the *will* manifests in amazing ways.

A warrior is humble and effficient; a warrior says and does what silent knowledge dictates, not the 'rational' daily 'me' mind.

The *Way* of harmonious flow is the *Way* of silent knowledge.

Changes required in order to be guided by silent knowledge

1. Change your idea of yourself.
2. Sobriety and humbleness.
3. Inner silence, connection to silent knowledge.

Hierophant **Lovers**

Completion of identity

Areas of work, that is, making choices – mind and heart (feelings/silent knowledge)

The Hierophant signifies mastery of the mind. That is the basis of everything – inner silence, sobriety, surrender to the heart and silent knowledge; eviction of the flyer mind, the end of the 'me'.

The mastery of the mind means ownership and control of the mind. It means the power to make it still, the power to command, to *intend* and *will*. Mastery of the mind is based in the integration of the left and right brain hemispheres, the harmony between true reason (intellect, the conscious) and true care (feeling, the unconscious), resulting in true intelligence, which is heart-based.

At the Hierophant's feet are the crossed master keys of both the integrated, united brain hemispheres, master keys to unlock those doors (*tonal* and *nagual*) of 'cosmic wisdom' (silent knowledge).

The battle is for the mind

The mind is where the whole battle (between human and flyers) takes place.

First, **as the pure awareness of the body**, claim the conscious mind-space.

The mind is made sober, silent, and re-identifies as warrior. Warrior means business.

Warrior starts by using its powers – of letting go, of joyful patient forbearance, of self-control; and opening wide its access to silent knowledge.

The battle is always for the mind.

You, as 'me', have been choosing, in mind, to go with the flyers, putting up hardly any fight. That has to stop, or there is no progress.

The discipline of awareness is what defeats them.

The work for this, all day and every day, is to **be aware** of their existence and efforts; to wait patiently, watch, and instantly recognise the thoughts that they manifest in us, observing them come and go; and to refuse to be, in mind, feelings, or deeds, the bringers of trauma that they try to turn us into. In truth, the flyers want us to kill each other. Beheadings and wars and rapes and murders and abortions and school shootings, and fantasies of murderous revenge, all originate in the flyer mind.

The flyers jump on any opportunity to make us into negative beings, angry, violent, judgemental, vindictive, retaliatory. They create their own opportunities by hugely magnifying our negative 'take' on what is in front of us, or what we are thinking about.

They see us as mere 'containers'. They have a total disregard for our real natural self. We are, to them, containers for *their* mind, and for the energy they consume. It is very simple to them. Most of our being's awareness and ability is suppressed, for their convenience.

Our whole social world is created by them through our bodies, also for their convenience.

People are *so* controlled. They are all innocent. It is not their fault that they are so selfish and harmful. They are not their true selfs. Their minds are not their own. They have been taken over by the flyers since they were little children, by the flyer mind, by the social 'me', by the world the flyers created. By the beliefs that the flyer-world imposes through institutionalised brainwashing. So we can't be angry at anyone. We can't wish further harm on anyone. All we can do is wish them freedom from all that.

We stay aware that our spirit is kind, gentle, a being of radiant light, and always go with that. When we witness, we don't judge at all, despite anything negative that may be directed at us. We rise above it and remain a totally positive force instead of joining in and being negative. We **have** to stay alert at all times for their real and sudden attacks, which can happen at any time, to us or to those around us.

We know, and fully accept, that they are here all around us, all the time. The truth is that we are never alone.

That constant awareness is the foundation of the *Way*. Then everything becomes possible.

To protect ourselves, we live without an internal talk. We live without words in our mind. We don't talk to ourself.

We have to tolerate each attack, thinking, saying, and doing nothing. Just wait joyfully, patiently.

If we keep on doing this, eventually they leave us alone.

We do the exact same thing with addictions and 'craving' attacks. We **have** to learn how to tolerate these feelings by **doing** joyful patient forbearance.

This builds silence and sobriety (inner strength). It is the beginning of handling *intent* and *will*, because it requires a final decision made with the spirit, as warrior, not as 'me'.

The only proviso is that we must have a strong, unshakeable, unbending desire to be free. Free from the flyers.

Discussion – The Hierophant

The Hierophant symbolises all things that are righteous and sacred. As such, he is the channel of grace, and he is the leader of salvation for the human species at large.

The Hierophant is the mastered mind, the *Way* embodied by the mind, the mind in flowing harmony with the *Way*, the heart, and the world, making the unbroken chain of wise choices.

The mind **is** total loyalty and devotion to the spirit, all in, nothing held back. The mind **is** total commitment to freedom by the defeat of 'me', the flyer mind.

The Hierophant is the answer to the Devil – the flyers, the flyer mind, the 'me' and all the heartbreak it creates. When 'me' is overcome by mastering the mind, the being is in the state of Temperance, ready for the spirit to reclaim the body.

The Hierophant progresses to the Temperance phase. The Hierophant is that progression to Temperance, the state of being of the Emperor, the state of 'being the perfect vehicle for the spirit'. We shift from emotional reactions to pure feelings, to silent knowledge.

We work on it by *not-doing* (not being oneself, as an answer to the negativity and fretting of 'me'), and being dead as 'me'. That identity is deactivated, and passes into nonbeing. All of that is forgotten, not thought about.

We turn away from the 'Devil', the flyers, by turning away from 'me'. The Hierophant is the practice of 'discipline in total alertness' to **immediately** notice and ignore the efforts of the flyer mind (the 'me').

All that is required of you is an unwavering commitment to your spiritual practice in its purest form.

The individual and spiritual conscience (acknowledgement of the Lovers, the moral-wisdom compass, the 'voice' of the spirit that 'speaks' to the surrendered mind) is symbolised by the Hierophant card. It is the heart made manifest in the mind. A joining into one, which then flows into words and deeds, making the heart's wisdom manifest in the world.

The Hierophant's responsibility is to pass on his spiritual wisdom to the two disciples and to initiate them into the church so that they might fulfill their assigned tasks.

This symbolism refers to a shared collective identity of the two brain hemispheres, as well as a rite of passage into the next level of spiritual development.

The intertwined crossed keys at the Hierophant's feet indicate the delicate balance that exists between the conscious and the unconscious, as well as the unlocking of mysteries that only he can impart.

The Hierophant's raised hand is a gesture of blessing and guidance, emphasising the importance of tradition and spiritual authority.

Using his right hand with two fingers pointing towards the heavens and two fingers pointing towards earth, he extends his spiritual blessings.

An interpreter of sacred mysteries or arcane knowledge (the spirit, silent knowledge).

One who explains or makes a commentary ('flattens' silent knowledge into words).

The Lovers are the heart, the feeling center, the 'voice' of the individualised spirit.

The spirit – that is, awareness at large (infinity, the external world) and the heart within – guides us through everything. To succeed and be victorious, we surrender our whole being to its guidance.

The successful warrior is guided at all times by the spirit itself.

He reciprocates by doing, impeccably, what the spirit communicates (through the outside world and through the heart) is the right thing to do.

It is **all** arranged by the spirit; and our work as warrior is to be aware of, and to flow in harmony with, that *intent*. And more, to facilitate it as the agent of the spirit to the best of our ability, impeccably, unwaveringly. Full surrender and best effort is that facilitation.

That is, we make damn sure that what needs to get done is done, in a way that works, that is, efficiently and effectively.

'Best effort' is true care, infinite effort (never giving up, no limits to possibilities, transcending your own personal limitations), and going all the way (never looking back, unstoppable to completion); yet 'best effort', as *intent*, is 'effortless'. 'Best effort' is success and victory.

The Hermit, the Hierophant, and the Lovers go together, completing the total identity, and are ongoing as pure function, even after we reach the level of The Emperor and Temperance. The warrior-mind at one with the spirit and silent knowledge is simply the truth of the being. Emperor-Temperance is that same truth raised to a perfection and is the active (deeds) element, completing the trivium (mind, feelings, deeds).

10 Pentacles **9 Pentacles**

Making choices as the Way

The 10 of Pentacles represents a life of making choices as the *Way*.

It means 100% commitment, shown to the spirit by doing.

Making choices is our true power and we master it.

The 9 of Pentacles is the beginning of that life, living as warrior-seer, dedicated to amassing and protecting core energy, and to impeccably progressing in the *Way*. The assemblage point is trained with that progression.

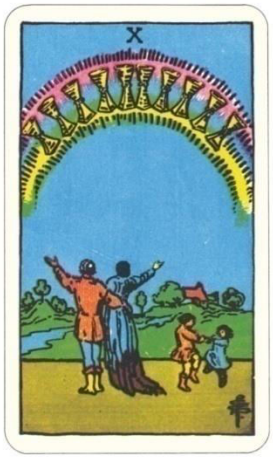
This is the initial assemblage point training, learning by making wise choices.

In the 9 of Pentacles, the wealthy woman is training her pet falcon. The woman has placed a hood over the falcon. This is the left (logical) brain hemisphere being trained to let go of daily concerns and to discipline its ability to focus. The woman is teaching the falcon (the left brain hemisphere) to disciplinedly focus. She is telling it what to do in order to amass energy, by making wise choices in harmony with natural law.

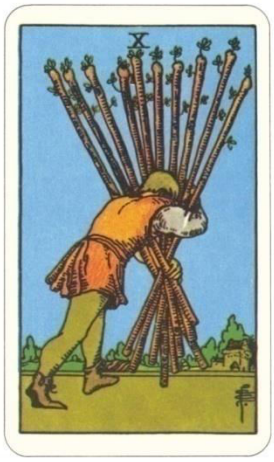
Far down in the left hand corner of the image is a snail. Snails are slow. They take their time to reach their destination. The training of the left hemisphere has to be carried out little by little, at a snail's pace, because that's generally the limit of our pace of learning. The new daily life choices for the left hemisphere have to be repeated and repeated until they're habitual and constant. That takes time.

Everything is about calmness and pace and focus for the purpose of amassing abundant energy.

6 Pentacles



10 Cups



10 Wands

9 Cups

9 Wands

Work – right choices, right way to live

The 6 of Pentacles represents living in harmony with natural law, especially the first principles of true care, kindness.

Live in flowing harmony with natural law, as the *Way* to the spirit.

The 10 of Cups is the result. Joy radiates from the heart as you make wise choices based in kindness.

Joy in the heart radiates from the feeling center (solar plexus). The feeling center is our moral compass, our wise 'voice', our guide in making choices. When we make a wise choice and cause no harm, we feel joy. This is the beginning of the union of mind and heart by the mind's surrender to the heart.

Joy is something that tends to radiate effusively, so must be contained, tempered with sobriety.

Discussion on social interaction with people

Total humbleness is required. Socially, it means treating others kindly, gently. Remove the rough edges.

Socially, we have to be very forgiving and let things go, whatever the flyer-driven people do to stir us up. Forgiving and releasing thwarts the flyers. We expect their attempts from every quarter, and are seldom disappointed in that expectation.

The whole point of the social 'me's is to stir each other up. Since none of it matters, it's fun to both experience it personally and watch it happen to others.

No social self is real; they are all only flyer-tools to stir us all up.

What people do, to say animals or plants or the planet, or to children, is all for the benefit of the flyers. The social, personal, self-important 'me' self is their utility they put in the body for that purpose.

The social self is under their control. Who we believe we are, is designed only to be 'stirrable'. Therefore, **the social self cannot resist or defeat the social self**. That is a closed loop of failure.

Rather, the *tonal*, that is, the body and its self-awareness, its mind, and the *nagual*, that is, the energy body, the spirit, **together** can defeat the social self (the flyer mind).

The *tonal* must learn to be silent, sober, and self-controlled, to become strong, free, and fluid. The *nagual* must learn volition, that is, *intent* and *will*.

This is mastery of the mind, expressed as inner strength. Both the *tonal* and the *nagual* together defeat the flyers.

The boosting of the *tonal* lets the *nagual* surface. The surfacing of the *nagual* forces even more boosting of the *tonal*, and so on.

Eventually both the *tonal* and the *nagual* are equally available to the warrior.

A strong self-awareness is required, but it must be cleaned of the social 'me' self so that self-awareness is the impersonal warrior, the awareness of the body, which goes back and forth from the *tonal* (daily mind, 'first attention') to the *nagual* (*dreaming* mind, 'second attention').

Eventually the two awarenesses thoroughly merge, and the warrior is *dreaming-awake*. That is, he has command of the assemblage point and can free it and move it at will.

And eventually, one is simply spirit. But really, that was always the case; that is and always has been our true nature.

Not caring about the social (the sober view)

All the human dramas and relationships on earth have no meaning other than to produce emotional reactions in human beings, energy which is 'food' for the flyers. Therefore, since none of it has any other meaning, we don't get involved in caring about any of it.

Instead of being drained by exaggerated emotional reactions, by human dramas, we are sober – calm, serene, contained, unemotional. We feel, but natural feelings have no emotional content. Energy-releasing emotions are the product of the flyer-mind.

They rule us from within, at the level of our mind, which they replace with their alien mind, which thinks in emotional terms. Our natural mind does not. It doesn't care, just enjoys. It is silent, at peace, and sober, contained.

The 10 of Wands is the great apophatic work of clearing one's life. This work is what we make it. It can be simple and easy. The trick is not indulging in 'me' emotions, especially self-pity. Many beginners, however, agonise over this phase, especially in releasing addictions, and that is unnecessary, because it is a great relief.

Release all not in harmony with natural law, including addictions.

Radical apophasis is liberation from burdens, dependencies, addictions (placeholders), all the old life of 'me' (the past). It brings freedom. Lightness. Warrior purges mind, heart, life, of all that blocks the 'voice' of the heart, so we can clearly *feel* its true guidance, *hear* its true 'voice'.

Formlessness and completeness

As warrior releases all that ballast, he is also busy amassing core energy. He is solitary in being, and his mind and body rests in nonsexuality.

This is why we have to relinquish that which makes us 'human'. We no longer have a 'human' sexual response, so that we can avoid the sexual drainage of energy.

Anyway, that 'humanness' is the creation of the flyers; hence its name, 'the human form'. We 'lose the human form' when the flyer mind leaves the body. Then we are 'formless' (no longer 'human', but warrior, which has no form).

To facilitate 'losing the human form', the warrior releases all his holdings, every bit of ballast holding him down or possessing him or worrying him in his life. He becomes as light as air.

The 'me' is designed, among other things, to prevent our connection to our true powerful nature. Everything we are as 'me' is a reflection of the world of people. Each of us talks and acts the way we do because we're clinging to the human form. Warriors, both men and women, must be impeccable in their **effort** to change, in order to scare the human form and shake it away. Impeccability is found in the **impeccable effort, without expecting change**. After years of impeccability a moment will come when the 'human form' cannot stand it any longer and it leaves.

In doing so, it sometimes injures the body and can even make it die, because all the fibres that we are made of, which have been distorted by the influence of the flyers, traumatically straighten out; but an impeccable warrior survives, always.

Part of this 'Great Letting Go' is the shift from being 'incomplete' (having had children) to 'regaining completeness' ('never having had children'). Cease loving the child(ren) you thought were yours. Forget them completely; they become as strangers. Release all ownership and concerns. Feel relief.

Let your 'completeness' (your spirit) return to you. What a moment that is!

There is no other way, or warriors in their kindness would have found an alternative.

Release all the ballast of the old life, so that the result is formlessness.

Go with the flow and let go. Clinging, even for a moment, means a struggle. Free yourself.

Feel the relief of letting everything go. This is a state of freedom and uncaring, leading to the state of formlessness.

Simply flow in harmony with what is. In that sense, let go of control and live in purposelessness.

What and who haven't you let go of yet?

Clearing the tonal

Clearing the *tonal* means mastering the mind.

The 'self' or mind is just a tool of the body. The body needs one because it is a mobile unit. The job of the self, at its most fundamental level, is to make sense of things and make decisions; but it is only a function, like the face's basic function as a tool of the body is to communicate with other mobile units, yet has been made (described) as something more than it is, the outer manifestation of an important inner personal self.

That 'important inner personal self' is actually the 'me', the flyer mind or 'second mind', the flyers' intrusion into our being, to possess and enslave the body and its awareness, in order to feed on the outbursts of energy created by emotional reactions, manipulated by the alien 'second mind'.

It is best to experience the 'self' as simply a tool of the body, serving the awareness of the body. It is not an important personal self. The function of self has been made to contain so much superfluous self-important, self-pitying crap. All that superfluous crap is the 'me', the flyer mind.

When all that is cleared from the basic 'self' function, we have an empty mind getting silent knowledge from a feeling center; that center guides the body.

The 'self' is subordinate to the feeling center, and the mind **is** the self.

Therefore, the self surrenders to the heart, as the heart's tool for the heart's use. The use of the self or mind for anything 'me'-related is discontinued, and the mind is from then on, permanently monitored for any re-intrusion (attempted use of it) by the 'me'. The mind is then considered to be mastered, self-sovereign. Awareness is then the sovereign of its own being.

This discontinuation of 'me'-use of the mind is made habit over time, and there will be a few failures – goaded emotional reactions from 'me' – along the way. Remember that the flyer mind is always poised to strike; so, the 'second mind' and its goadings to emotional reactions have to be permanently monitored 24/7, and any goadings ignored. After all, it is a separate entity with its own agenda.

The 'me' clings to its continued existence and control. This is experienced by us subjectively, while we are living ***as*** the 'me'. We insist on indulging in our lifelong view of the world. In this respect all beginning warriors are alike.

'Nestor hides behind his shyness and gloom, Pablito behind his disarming charm; you hide behind your cockiness and words. All are views that seem to be unchallengeable; and as long as you three persist in using them, your bubbles of perception have not been cleared.'

To not give a shit about anything the 'me' worries or stresses about, to let them all go with a chuckle when 'me' wants you to get emotional, angry, afraid, vengeful, resentful, violent, is probably the first real step. That's a real change of horses.

Don't try to change anything in the world, but rather change your response, to uncaring enjoyment. It doesn't matter what happens, or what anyone says or does, as long as you are impeccable yourself.

Releasing addictions

The goal is silent knowledge. For this, simply return to inner silence and remain, for peace.

Your life must be totally, impeccably clean.

Resistance is not the answer.

'Resistance' is the wrong approach. The *Way* of harmonious flow is the correct approach to solving the problem of the flyers, who are, in the end, just very good gatekeepers.

In a big flyer attack, experienced as 'desire' or 'craving' or 'compulsion', change your mind.

The main thing is that we are constantly practicing and improving our joyful patient forbearance by ignoring the thoughts created by the flyer mind – as we soberly (serenely, unemotionally, deeply calmly) maintain inner silence and connection to silent knowledge.

In fact, the flyers are not too powerful to challenge and defeat. They only have the power we give them, by our consent and decision to go along with their nonsense.

Placeholders

Placeholders are substitutes for what is really missing in our life – which is, real love. Placeholders are used as emotional regulators, and to depress true painful feelings.

Placeholders take the form of addictions, including 'love' relationships, sex, substances, internet porn and media (film, music, TV). But all are 'relationships', which substitute for what is missing, that is, a loving mother and/or father. A loving early home. They distract from depression due to that lack or loss.

Neediness (pity for 'me') is projected onto others (human, animal, plant, insect, object), who/which then serve as placeholders for the missing real thing (love, specialness, security). It is a clinging, an 'anchoring', a 'dream companion'.

It is not real, it is projected onto the real. It is a split from feeling, therefore neurotic. The 'dream companion' or placeholder is used to avoid connecting to real painful feelings.

Placeholders are a symptom of an inner insecure attachment state.

We are traumatised, betrayed by those we loved, so we are insecure, and using addictions changes our focus (distracts) from being traumatised (feeling pain) to sedation and 'enjoyment' (relief from pain), in the social sense. We are tranquilised, medicated away from pain, but remain insecure.

How insecure (how traumatised) we are is how intense our stress (including craving) response will be.

Smoking

Tobacco addiction is a good example. The issue around smoking is that the self (the mind) is insecure.

Like all addictions and neurotic behaviours, smoking is driven by insecurity. Insecurity is the big issue.

Being insecure within, one keeps finding external reasons to be insecure; if there are none, one creates or perceives (imagines) them.

For the insecure attachment personality type, smoking takes away financial security, health security, emotional security.

Smoking makes him terrified, in two ways –

1. when he smokes, terror of death by cancer.

2. when he is craving, terror of rising no-longer-sedated real feelings.

Those rising feelings are about to connect to conscious awareness because they are no longer being blocked. They are painful feelings and memories, always heralded by fear, which manifests as deep terror, which can overwhelm and which drives an insecure personality type into vortexes of escape and sedation (addiction).

The 'romantic relationship' is one such vortex. Smoking is another.

The truth of all addictions is need for your mother and/or father while experiencing fear.

All are substitutes for 'mother' – original love and protection – that is, emotional security; or for 'father' – that is, physical security.

When the external source of security is lost, or betrayed, the terrified child is overwhelmed. That is the power behind craving and compulsion.

Smoking is a cycle of terror. Until the cycle is ended, the smoker will be driven by terror to use when it's there; then, the smoker will be driven by terror to spend, to get, when it's not there.

Token resistance lasts at most for a few days. Serious resistance can last for years, but **all resistance is doomed**.

Resistance, therefore, is **not** the way. Rather, we choose to flow with the *intent* to clean our life, and to release what holds us back.

The whole process of self-mastery *can* be a lot of fun.

The time comes when you can finally relax from insecurity, changing your entire life-state.

Relax your being – mind, heart, body – and relax your life. Relax the stresses and the HPA axis stress response of adrenaline and cortisol; relax the past, present, and future; relax how you experience the world and the demands of people.

You can feel secure internally, with no interest in smoking.

You will be in recovery, mentally, physically, financially. Amassing energy, wealth, health, and happiness.

For the physical body, there is no physical stress, either from craving or the world.

The mind can relax from the terror of possible cancer, relaxing the entire system and voiding the necessity for stress(tension)-relief-by-using.

Daily exercise, and full-body relaxation afterward, creates a good mood.

Imagine the state of freedom clearly. *Feel* it. This is important! This is perhaps THE most important thing to do. This is actually reaching the goal.

Already free!

There is no need to use anything or anyone.

Let go, and enjoy the day.

"Throughout all eternity, I forgive you and you forgive me."

William Blake, Broken Love

Using is the matrix of the social world

Using is the social matrix. Using happens when we are locked into the world of 'me's, feeling that we want to socialise with friends; but have also given up on people, on true intimacy. People are all flyer-possessed and play destructive social games, making true intimacy impossible.

Using is a way of being close to others without really opening up to them. It is a way of being social for those who need the comforting company of others in stressful times, but don't trust them. Using brings 'party mode', feelings of 'enjoyment', 'excitement', 'feeling good' (stoned/drunk; not craving). Addictions create their own momentum.

To not use, we detach, unhook, from the world of 'mes', and cease wanting to socialise with 'friends'. No longer 'human', no longer a social being, there is no need to use. Take this seriously and get it done. Be attached only to the spirit, to infinity, awareness at large. Full surrender takes the place of using. We don't have to use; we can do what we like, because there is no social pressure, because we don't care about being with others any more.

Money is required to be a user; only basic necessities are required to be living the *Way*. To be free of social pressure to be a user is a great relief.

The ideal state – changing to a sober self-awareness

In a nutshell, in order to progress, you will change your idea of yourself.

One can reach the condition or state of emotional indifference to oneself. That is our initial goal.

Then power is freed and automatically rerouted to the assemblage point, so that we connect to silent knowledge.

Our prime goal is to reach silent knowledge.

First sobriety, then silent knowledge.

The real fight is against our own self-importance.

This means reaching and remaining in the state of being called 'sobriety'.

First, sobriety. Stop reflecting on the self-image. Feel aversion to thinking about the self. Strong self-awareness is pure and clean of self-reflection.

After repeating this *intent* for long enough, the *intent* of sobriety takes hold and becomes the norm. Then we are *willing* it. Inner silence is accessed the same way.

Inner silence naturally goes with not thinking about the 'me' self.

Remain in inner silence until the spirit takes over, reclaims the body; then the spirit slides the assemblage point in, to the core of the energy sphere, connecting squarely onto silent knowledge (here and here, *seeing*, etc). From here, strong pure self-awareness can *intend* and *will*.

To be very clear: emotional reactions are a mistake, a flaw that needs correcting.

The ideal state to reach is the sober view, informed by feeling (silent knowledge).

The 'second mind' is the real challenge. The flyers are the gatekeepers to silent knowledge. Silence is the discipline which taxes the alien mind and eventually makes it leave.

The serene, sober view is the discipline which contains energy, by zero emotional reactions to what is perceived, shutting off the flyers' food supply.

Alertness (self-responsible 24-hr real-time surveillance-monitoring of the 'me' mind) is a discipline which makes the energy sphere's eaten-down covering of awareness 'inedible', 'bad-tasting', to the flyers. So they leave it alone, and it grows back.

Staying alert for flyer attacks is a full-time duty. It changes how we 'taste' to the flyers, rendering us 'inedible', and then the covering of awareness automatically grows back to full size.

Watch the 'me' suffer from a distance, coldly, uncaringly. It is all a lie. There is no suffering. There is no 'me'.

Prolonged inner silence is the key. Silence frees the assemblage point and connects it to the spirit, which then slides it in, to silent knowledge.

Flowing in harmony with oncoming time

We look for no-one and nothing. We face oncoming time. That is, we take what comes as it comes, and are impeccable with that, without changing it.

Each as it comes has its own challenges to remain impeccable (not emotionally indulge).

This is real surrender, flowing in harmony with oncoming time – with awareness at large, infinity. This is real freedom, the freedom of detachment, actioned by accepting, then letting go.

In practical terms, it means we cease using addictions. We stop looking for those substitutes, be they tobacco, alcohol, pets, friends, possessions, or whatever. Then we are alone.

Rather, we let what states of awareness come to us (due to what oncoming time brings) be, and change nothing except what we think, say, and do when those states of awareness come to us. We don't choose what oncoming time brings, but rather how we behave as situations come, one by one.

Flowing with
Things come and go.

Practice – letting go; joyful patient forbearance.

Practice – flowing with, guided by silent knowledge from the heart (solar plexus center).

In the flow

Simply reach the level where you are in the flow of things. In harmony with it all. Humbly surrendered. Don't fight or resist. Let events be opportunities to choose wisely. Control *yourself*, not the world or other people.

Release the old, let it pass away. Be as light as the air.

Get rid of all your vices. This is one of the very first steps. All that we do, in fact, is to convince our spirit to return, and to stay.

Surrender to convince the spirit

We are trying to please the spirit. To convince the spirit. All our power is already there, waiting to be accessed and mastered.

It's simple. You are just a step away. There is just a surrender that needs to happen, a final one.

The 9 of Cups

Because you keep making wise choices to let go and be unburdened, you amass copious energy.

The 9 of Wands

But that amassed energy (especially sexual energy) needs to be protected from drainage.

The flyers wait for their opportunity and then attack when it comes.

The intensity of the attacks vary according to what the flyers think will work best.

The best attitude when experiencing flyer attacks is that **there is a procedure to win**, and to **engage that procedure in time** (zero lag) for the win.

The procedure is –

Notice the attack because you have been waiting for it (constant alertness).

Be glad to have the opportunity, enjoy the experience (not resisting, joyful patient forbearance).

Relax, with a sense of humour, as the attack unfolds (inner strength).

Inner silence, the ocean of tranquil peace, is our refuge from the flyer mind.

Unceasing alertness defeats the flyers (this and inner silence is the discipline required).

When you can protect that amassed energy from attacks by the 'me' (the flyers), you will have learned and completed the initial or basic training of the assemblage point. You will have discipline, self-control.

We are out to convince the spirit. The spirit is convinced when our decision is final, and we actually **do** it.

Strength **8 Pentacles**

Sobriety as inner strength; ongoing – right choices, right way to live; dreaming starts here

Strength is inner strength, also called 'sobriety', and is exercised by self-control through choosing and doing.

This enables the practitioner to *intend* and *will*, to protect amassed energy from drainage, and to help his spirit in *dreaming*. Robust inner strength can command the energy (*dreaming*) body.

This is the relationship with the spirit (energy body or *dreaming* body), which starts *dreaming* 'untamed', undisciplined, emotional, naiive.

Emotionalism, self-importance and self-pity, suffering, is the old life-continuity.
Sobriety, inner strength, is the new life-continuity. It is so much more relaxed, carefree.
It is infinitely stronger. It can let go, as situations, people, things, come and go in their flows.

Sobriety is the opposite of emotional reactions. It is deeply calm, sober detached viewing. One is fearless, simply contemplative, purely witnessing, purely perceiving, and because one is free from concern, one is enjoying being alive.

Strength, inner strength, is required at this point to support the 9 of Wands, creating the required conditions for containment of amassed life (sexual) energy. It represents a remaking of the self (mind) to a new level of impeccability, that of inner strength as *unbending intent* and *will*, able to command the effective containment of amassed life energy under flyer attack.

The 8 of Pentacles

Keep soberly making wise choices in an unbroken chain, amassing copious energy.

We are busy making choices, and reach artisan-level expertise. The 'impeccability' card. We, in making choices, are deliberate, careful and exact, striving to make each choice perfectly, a long unbroken chain of impeccably-made choices.

They are actually commands made to oneself. They are commands made to oneself in daily life, and they are commands made to the *dreaming* self by the daily self in daily life.

Dreaming starts here.

This work of soberly making wise choices in an unbroken chain, continuing through the Moon (*dreaming*) training phase, eventually leads to:

Temperance **The Emperor**

True sobriety, the precursor to silent knowledge

The alchemy into Temperance – the impeccable state, free powerful energised balanced contained and fearless state – the state of true sobriety – the culmination of the process of perfecting Hermit, Hierophant, and Lovers – comes after *dreaming* (which begins at the 8 of Pentacles) and is the state of being of the Emperor.

Temperance is the result of diligent work and is the culmination of the process of living the *Way*. As the Emperor is the state of the *tonal*, the daily self, Temperance is the state of the *nagual*, the spirit, after all its training.

Although Temperance and the Emperor come after the Moon (*dreaming*) phase, they are placed here at the end of the Sun phase as the end result of training in the Sun phase, as they also appear as the end result of training in the Moon phase. They are the conclusions of both Sun and Moon, merged into one, and are then placed as the beginning of the Star phase. Both Temperance and the Emperor are the living invitation to the spirit.

Moon

Moon

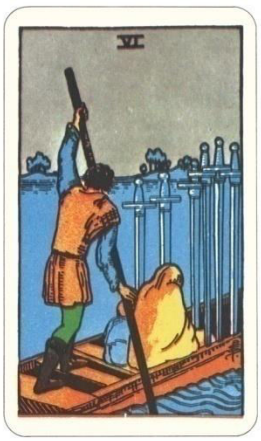
We start *dreaming* at Strength and the 8 of Pentacles. We are working making impeccable choices, in an unbroken chain, in a state of silent sobriety. Now we turn the work to *dreaming*; we are still making impeccable choices, in an unbroken chain, in a state of silent sobriety. This continues throughout Moon.

All work in *dreaming* is done using inner silence and sobriety, inner strength.

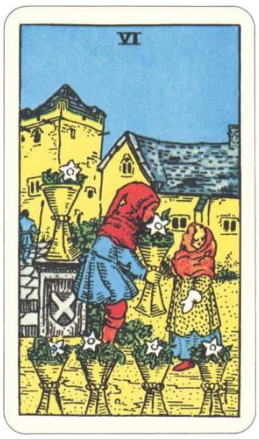
Cards

The Moon

8 Swords



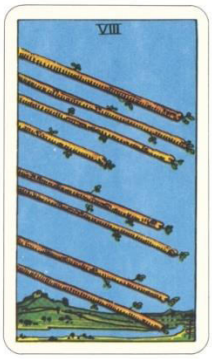
6 Swords



6 Cups

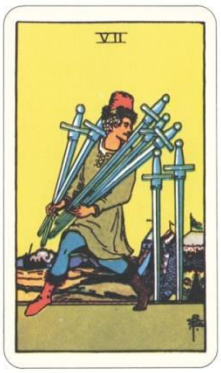
8 Cups

Recapitulation and ready to begin dreaming



8 Wands **7 Pentacles**

Gate 1



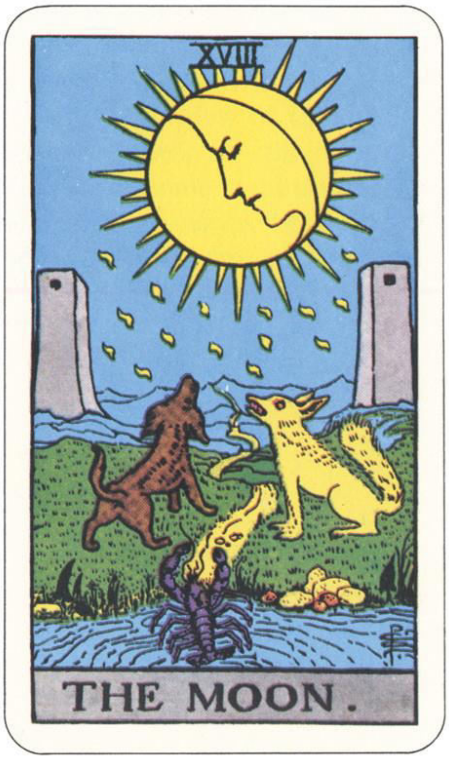
7 Swords **7 Cups** **7 Wands** **6 Wands**

Gate 2

The Chariot

Gate 3

Expanded



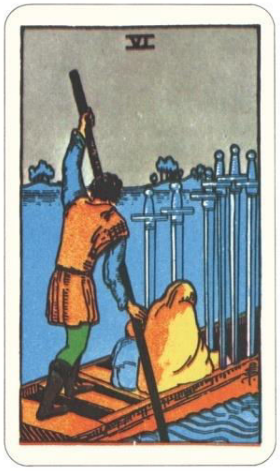
The Moon

The moon is the energy body (*dreaming* body). It is the spirit in our core. It is the *other*, the *nagual*.

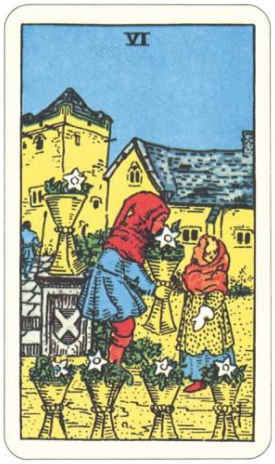
The life energy accumulated by celibacy (Sun) makes *dreaming* (Moon) possible. That amassed energy is now *dreaming* energy.

It is the journey of the spirit, from being called to awaken, to achieving its full natural state of being, with all the awesome natural abilities (powers) that implies.

8 Swords



6 Swords



6 Cups

8 Cups

Recapitulation and ready to begin dreaming

The 8 of Swords

At this starting point, the *dreaming* body has no volition or conscious self-awareness.

The first order of business in *dreaming* is to 'wake up' to conscious self-awareness in a dream, and have volition once you realise that you are *dreaming*. This volition and the ordering of *dreaming* perception is done by remembering to look at your hands in the dream; then take glances at the surroundings, and back to your hands, and so on, until the dream surroundings are perceived in an orderly, steady fashion.

Before we can do that, however, we have to have amassed enough energy; we get it by living an impeccable life, and by the 'recapitulation of one's life', from the present back to birth. This clears out old, unconsciously-held emotional memories and infuses energy into the *dreaming* body by reclaiming energy from the past. The recapitulation brings volition and calmness, sobriety, in *dreaming*. It is the segue from work in the daily world, into *dreaming*; the recapitulation is itself a kind of *dreaming* state.

The 6 of Swords, the 6 of Cups

Begin and complete the initial recapitulation. The recapitulation is Toltec energy work.

First, make the list of the life you have lived. List by years, places, people, events.
Use the list as the matrix for recollecting.
Re-live, in silent, deep meditative total recall of all details, so that you are 'actually there'.

Start with your sexual past, to restore all that lost life energy.

Clear your emotional past. Clear regrets and resentments; clear memories of harming and being harmed.

Retrieve lost energy, and return the energy of others back to them, 'cleaning' your being of their energy.

Later, make a list of all the times the spirit was involved in your life, or helped you, or gave guidance, and re-live those events.

Sit in meditation.

Enter inner silence.

Visualise a detailed recollection of the scene to be re-lived.
Enter the scene. Experience really being there. Forget the present.
Re-live all interactions. Understand, come to terms with the truth, release the past.
Breathe in the energy you left behind; breathe out the energy others left in you.
As you breathe, stir the energy of the scene with a luminous 'fibre' that shoots out from the opening in the lower abdomen; the fibre enters the scene and stirs its energy like a stick stirring water. On the in breath, that energy is drawn back through the fibre, infusing energy into your being. The energy left in you by others is returned to them through the fibre on the out breath.

As you breathe in, move your head (chin) from right shoulder to left shoulder, simultaneously sweeping the fibre from right to left, stirring the scene, and drawing lost energy back into you. As you breathe out, move your head (chin) from left shoulder to right shoulder, simultaneously sweeping the fibre from left to right, stirring the scene, and returning to others the energy they left in you. To conclude the meditation, when all energies in the scene have been reclaimed and returned, move the head from right shoulder to the left, and back to the right. Bring the fibre back into the body.

Return to the present.

The recapitulation

Our life is like a woven cloth. Recalling our life makes us aware of how our energy is interwoven with the energy of others. If one manages to understand the tangles one creates in his life, they are then easier to untangle.

To recollect not only serves to resolve traumas, it is also a powerful technique that helps one to live a better life. It's something that everyone must do as part of the discipline of the path.

The advantages of this exercise range from improving the memory and helping one to be more aware of oneself and the world around one, to recovering what was snatched from us by energetic attacks. These attacks come from people, as well as from the flyers.

The recapitulation is the essential factor in our redeployment of energy.

In essence, to recapitulate consists of making a list of wounds caused by our interactions with other humans.

The next step is to travel back to the moment when the events took place, in order to reabsorb what belongs to us, and return to others what belongs to them.

Re-living should be deep, complete, and profound to the point of actually being there, and completely forgetting everything else.

We start by just remembering the scene. Then we visualise the scene in its complete detail. Then we enter the scene with our whole body and re-live it fully.

Setting up the scene comes first – the general scene, then the doors, the walls, pictures on the walls, windows, carpeting, etc. Then get the people, what they said and did, what you said and did.

Detail, detail, *detail*. DETAIL. One has a clear view and sense of the mood of the time he is recapitulating. That total memory comes into clear focus.

After we have recapitulated the scene, we use the *sweeping breath*. The sweeping breath breathes in all the energy that was lost in the original interaction with the person(s) being recapitulated, and breathes out all the energy filaments, the 'hooks' that were left in us by other people.

The sweeping breath is magical because it reclaims the energy which under normal circumstances would have been lost forever. And it gives back to others the energy that they have left in us. It is very important to give that energy back because the energy of other people left in one makes one indulge in emotionalism and self-pity. Those fibres contain their emotion. This has a profound effect on the assemblage point, so our energy sphere must be cleansed of it all.

The sweeping breath

Start with your head at your right shoulder.

Breathe in as you gently arc your head from right to left shoulder; and breathe out to the front as you shoot out a long 'stretchy' fibre of 'light' from your midsection, from just under the navel, across time and space, which connects to the scene being recapitulated.

As you re-live the scene, or after you re-live the scene, sweep the fibre through the scene like a stick through water, stirring the scene, stirring the energy you left at the scene.

Sweep the fibre from right to left as you move your head from right to left, as you breathe in the energy you left there. Then sweep the fibre from left to right, as you move your head from left to right, as you breathe out the energy that others have left in you.

Do this until your body tells you that the exchange is complete. When you have completed the exchange, still the breath and move your head from right to left and back to right, and then to face front. Then move on to the next name on the recapitulation list.

When breathing in energy, get everything you felt. Feel it again.

One *sees* the underlying order of events, the *intent* of the spirit. One feels energy oozing back into his body.

The recapitulation shifts half of one's awareness to the energy body. The depth and clarity of those memories can only come from the true mind. The flyer mind simply does not have the focus and concentration necessary to re-live events.

Recapitulation starts from inside and sustains itself. It is matter of silencing the mind, and our energy body will take control, doing what is a delight for it to do. You feel well, comforted; far from draining you, it gives you rest. Recapitulating is like a conscious dream. Your body perceives it as an inexplicable energy bath.

Another effect of recapitulation is that it works as an invitation to the spirit, and makes it want to come and live with one. In other words: to remember our past is the most effective method to reunite the physical body and the energy body, which have been separated for years.

Re-living events cleans the wounds of the past and clears up any congestion of the energy conduits (channels). In this way, you break the fixation of other people's gaze, you expose the patterns of your own and other people's behaviour, and nothing can hook you again.

The recapitulation is possible for everyone, but requires an inflexible *will*. If one fluctuates or hesitates, he is lost because he will lose his life force at death. The recapitulation has to be sustained, uninterrupted, unbroken, a continuous flow. The recapitulation has to be total and relentless, starting now and going back to infancy and even birth.

Since we were born, everything is there in our bodies, as if engraved. It can all be re-lived.

In the end, the recapitulator knows all his own tricks and games. Then there isn't any way to put the flyer-self on the table without immediately realising what one is doing. The pretense of it. One is divested of everything. Then only the task remains – the task, in all its simplicity, purity, rawness, bareness – and achievability.

Recapitulation leads to death of the normal daily self. As we recapitulate, the 'normal' daily flyer-self waits patiently to die.

While we wait to die, we recapitulate our life in private.

When a complete recapitulation of our life as our normal self is accomplished, death will come to that self, and really it is silence. Silence rushes upon the being and the normal you-the-person ceases to be.

The recapitulation should be the principal exercise of our lives.

Discussion

After our energy interacts with the energy of others, we receive something from them and they from us. That exchange of filaments is what must be undone, and only a good recapitulation is capable of doing it.

That's why warriors make an extreme effort to do this, in spite of economising their energy.

At the moment of the sexual act, the energy of the two parents fuses. Each parent donates a fibre of his own energy to form a new life. The miracle of conception happens when the universe lends a quantity of free energy, which is then trapped inside a new luminous 'bubble'. This is how a new life is created.

On having created a new being, the energies of the parents and the child remain unavoidably intermingled, because one is part of the other. However, in this case, the recapitulation is very useful, because it minimises the loss of energy from creating a child.

Warrior-seers assiduously avoid taking part in activities that have the potential to drain their personal power.

Only through the *performance* of being an average person is it possible for a seer to interact with average people. It is necessary to be able to do this in order to avoid being energetically wounded. The art of performance is what the teachers call 'the art of *stalking*', or 'the art of controlled folly'.

As they interact with people, seers run a calculated risk. This is why it is common that, time after time, seers go away to be alone. It happens when they are engaged in retracing their steps.

Only in that way can one successfully recapitulate. Otherwise, one sinks under the pressure of the social, and we end up behaving as average people want us to act. This is the power of the exchange of our basic energy.

All that this process of recapitulation requires is the right preparation. It is as if we were preparing to attend a very important event, the most important of all: the recovery of the totality of our being.

Once we accept the challenge of being warriors, the first thing that we need to do is to recapitulate. This is because doing that will give us the extra energy needed to begin to change. It's the only thing that can help us to comprehend what we're doing. To try to be a seer without recapitulating would leave one lost in an endless number of doubts and indecisions.

Through the recapitulation, one can even change physically. Total transformation. It all begins with the recapitulation.

For warriors, the recapitulation is not an option; it is mandatory, obligatory.

Work, via the recapitulation, to create a new self in a new world, ready to do *dreaming*.

The recapitulation and *dreaming* go together. Then comes *dreaming-awake*. This inclusion of the recapitulation is the complete flow of progression from Moon to Star.

Tensegrity complements the recapitulation

Tensegrity is Toltec energy work which complements the energy work of the recapitulation.

Energy is expelled, by the emotional stresses of everyday life, through the vital centers, which are vortexes in the luminous sphere. That energy ends up on the inside periphery of the energy ball, 'crusted' and unavailable for use. Tensegrity frees up and redeploys that energy back into the body through the vortexes that are the vital centers.

Listen to what your body wants to do. There may be the need to break crusted energy in a particular place and in a particular way. Do what feels right; the body will let you know. In this way, the practitioner learns how to *see* energy, the energy that has been encrusted within his own energy sphere.

The crown of the head is the energy center into which the flyer mind is implanted.

Seers *see* that energy center as having a foreign, disgusting 'back-and-forth' motion, like a heartbeat or a slowly wriggling worm, in humans with an implanted mind, but in warriors who have succeeded in expelling that flyer-mind, that center is a slowly-revolving clean vortex of energy.

In very young people, their energy is clustered at the core of their energy sphere. Life experiences move that energy away from the core, out of the confines of the physical body, to the inside periphery of the energy ball, forming a sort of energy 'crust'. In places it is like huge, layered candle drippings. This energy is not utilisable because it is not within the boundaries of the physical body.

Everyday behaviour (emotionalism) pushes energy out to the periphery of the energy ball, where it cannot be used. Tensegrity brings it back into the bounds of the body, where it **can** be used – to reach inner silence; to do *dreaming*; to navigate in the unknown.

The goal of Tensegrity is to bring that energy back to the center of the energy sphere, back to the core, which is in the body. This causes the energy body to return.

There are many different series or sets of movements, and each has a different energetic purpose.

Every Tensegrity movement functions via the redeployment of energy.

Energy is *intended* to be brought back to the proper vital center(s) and to have a specific result.

One *intends* the result of a Tensegrity pass by knowing that the pass will automatically effect the result, and by feeling the effect of the pass.

Tensegrity leads the body to inner silence because it brings one's silent side – the energy sphere and the energy body – into play. Every movement of Tensegrity is to bring silence.

A seer needs to separate the social side of his perception from his basic energy. A serious and fierce effort is made by everybody to guide one to perceive the world as made of separate concrete objects. Yet the universe is made of energy. The base of one's perception can be the physical certainty that energy is all there is.

When that is learned, the seer will have both alternatives – solid objects, and pure energy – at his fingertips.

Somehow one has to arrive at the level of pure energy. Tensegrity does this.

But that awareness has to be *intended*. Doing Tensegrity lets the body *feel* pure energy, which is invisible to normal human vision.

Tensegrity also leads the body to the clear perception of the life force.

The body has the transcendental realisation that it is, as a conglomerate of energy fields, held together by a force. That force vibrates and binds the zillions of energy fields into one cohesive unit, concise, cemented. Doing Tensegrity is the only means to become fully aware of that vibratory binding force.

The aim is to become familiar with that force, to be aware of it fully and completely. Then one can grab it with his awareness, unwaveringly maintaining his attention-grip on it (his undistracted, full consciousness of it), which makes the flyer mind flee the being and never return.

Tensegrity as the only means of permanent freedom from the flyers

The flyer mind flees forever when we can 'grab', with our awareness, the life force which holds us together as conglomerates of energy. We *feel* it with great intensity, We become fully conscious of it, and this defeats the flyer mind, which cannot then return.

Seers have found out that the performance of the Tensegrity passes is the only way to prepare and lead the body to the transcendental corroboration of the existence of that cementing force.

Tensegrity creates inner silence and *seeing*. When we practice Tensegrity, the life force becomes part of the cognition of *seeing in a state of inner silence*. When we have become aware of the life force, we can grab it in its entirety with our unwavering conscious awareness.When we hold that unwavering grip for long enough, the flyer mind flees forever, in defeat.

The revamp for dreaming

The strong free dreaming face depends on the strong free daily face

As we are in daily life, so we are in *dreaming*. Our weaknesses will for sure manifest in our *dreaming* self. Therefore, *dreaming* is safe and effective only when one's points of weakness, one's weak self or 'face', are admitted to oneself, honestly examined, assessed, and made strong. Weaknesses are to be made into strengths.

They are the things that waste the most energy, the things that trap one, so they are the things that when engaged with and dealt with in the correct way, save the most energy and free one the most.

Any obsessions or fixations have to go. Social desires for status, attention, to impress, have to go. Neurotic acting-out has to go. Wanting of anything or anyone has to go. Possessiveness and covetousness have to go. Sexuality has to go. Timidity, cowardice and recklessness have to go. Deep concerns all have to go. People-pleasing has to go. Caring about anything in a fretting way has to go.

Anything in one's life that has or might bait and trap him, fixate and trap him, concern and trap him, has to go. When we have turned our weaknesses into strengths in daily life, we will then also have a strong free *dreaming* face.

The strong free *dreaming* face doesn't cling to anything, doesn't get trapped by anything, doesn't want anything. Everything that is a weakness is integrated into the path and made sober, and integrated into the structure of warrior. Our weaknesses *are* our path. They are where energy can be saved, and are that by which one can become strong and free.

Letting go of human sexuality

We come to a level of uncaring that ends anguish and acting out. It is the same relief and peace as letting go of tobacco. The *body* is relieved, and relaxes.

This is the core of the *intent*, to feel relief and relaxation of the *physical body* from the struggle being over. The body is grateful and relieved, and can finally relax.

The truth is that it is we who choose to remain in sexuality, we who choose to hang on to what brings euphoria and devastation. Our choosing to hang on is the real problem.

Keep letting go, more and more. Be honest, authentic, make it real. Keep letting go until you are completely free and alone; and keep letting go, to protect and remain in, and enhance, this state of mind and heart.

Doing this changes one completely. One becomes a completely different person, because it is a completely different assemblage point position. To do this, we *intend* to let go of the old and go to the new, where we feel bodily relief that it's over, and immobilise the assemblage point on that new position.

We don't just imagine or play at or make a half-attempt at letting go, all of which can happen if one still desires to hang on to what is causing him anguish. We actually *do* it. We make the choice and then make it real by letting the sexual response go, into nonactivation and disinterest, the body and mind completely relaxed.

Transformation of the base energy

It is only when sexual energy is freed from the world that everything falls into place.

The personal sexual identity is a vortex that we escape from. Sex and orgasm is the euphoria, the craving of the sexual response (and our self-castigation after the event) is the devastation. The sexual identity is the personal factor that keeps it happening. It is the emotional, weak flyer-self.

First, we stop identifying as a sexual identity, and shut down the sexual response. We void the obsession. We become nonsexual beings. Warrior is the sober, nonhuman self.

With the sexual response shut down, the base energy stops flowing to sex and comes to rest within. This frees up the base energy to be used for purposes other than sex.

Then we do energy work – Tensegrity – to transform the base energy into a more dynamic, usable state.

We 'close the sexual gate', relax the body and the mind, and shut down (let go of) thinking about sex.

Inner silence of the sexuality of the being, in mind, emotions, body, sexual 'gate', charges the *dreaming* 'battery'. The base energy automatically redeploys to *dreaming*.

Redeployment of base energy

Once sexual energy is free, it automatically redeploys to *dreaming*, and is the energy used for *dreaming* tasks. Without this energy, *dreaming* is not possible, so the being has to make the choice between having sex, and *dreaming*.

The base (sexual) energy is what makes aware *dreaming* possible; it is like a battery that gets charged which sustains the *dreamer*, his power supply, enabling him, in *dreaming*, to fly, to walk through walls, to walk on walls, to carry out all *dreaming* tasks, and eventually, in the real daily world, to bilocate and teleport from inner silence.

A Warning –

Imagine the state of freedom clearly. *Feel* it. Embody it. To stay free is the prime directive and concern. Compared to freedom, nothing else matters.

The 8 of Cups

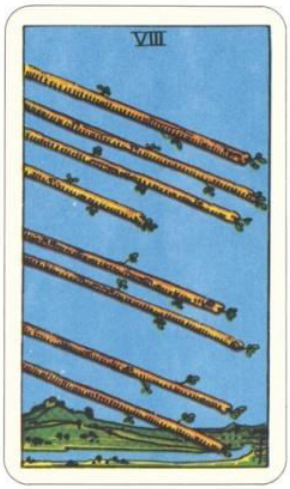
Begin *dreaming*. Cross *dreaming* gate 1.

Falling asleep, deepen inner silence and sobriety, and deactivate the sexual turn-on, unto interest extinction.

'Wake up' to conscious self-awareness in a dream, and have volition once you realise that you are *dreaming*. This volition and the ordering of *dreaming* perception is done by remembering to look at your hands in the dream; then take glances at the surroundings, and back to your hands, and so on, until the dream surroundings are perceived in an orderly, steady fashion.

Using your hands as 'anchors' keeps the assemblage point where it is, so the dream doesn't change into something else.

This *dreaming* attention lasts for as long as saved life energy, which is *dreaming* energy, lasts.



8 Wands **7 Pentacles**

Gate 1

The 8 of Wands

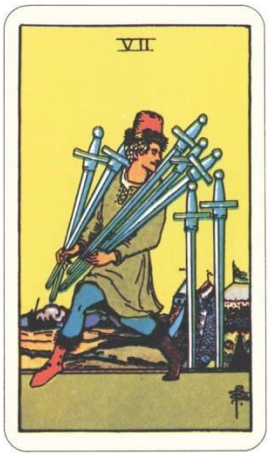
The *dreamer* begins the tasks of *dreaming*, passing through the *dreaming* gates one by one, until the *dreaming* body is aware and controlled, has exercised its capabilities, and is autonomous.

The 7 of Pentacles

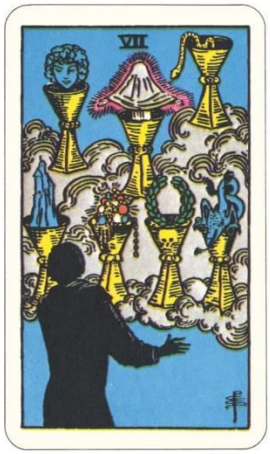
The *dreaming* gates are passed when the corresponding tasks are completed. *Dreaming* uses *intent* and *will* because the tasks are completed by making choices as commands to the energy body, to direct it in *dreaming*. Choices as commands are made to the energy (*dreaming*) body in daily life, to be carried out later in *dreaming*.

The task for the first *dreaming* gate is to 'wake up' in a dream, and remember to look at your own hands. Realise that you are *dreaming*, with a strong self-awareness. Using your own hands as points of reference and renewal, take glances at the dream surroundings, and look back at your hands, and back at the surroundings, and so on. This makes the assemblage point stabilise in the *dreaming* position, so the dream surroundings don't change.

Keep doing this until your *dreaming* perception is stable and manageable.



7 Swords



7 Cups

7 Wands

6 Wands

Gate 2

Dreaming is a time of always choosing freedom, despite the efforts of the inorganic beings to entrap and enslave our awareness. When freedom is front and center in mind, heart, and deeds, one will be victorious and the master of his own being in waking and in *dreaming*.

The task for the second gate is to deliberately change dreams, going from one dream scene to a different dream scene. Keep practicing this. Stay free.

The 7 of Swords

Beware the trickster inorganic beings! **Danger of loss of freedom** through their manipulation of our choices.

The 7 of Cups

Choose the spirit and freedom. Nothing else matters.

The 7 of Wands

Protect freedom. Complete the tasks of *dreaming* to pass the *dreaming* gates one by one.

The 6 of Wands

Completion. Control of the assemblage point (*intent* and *will*). Tasks completed.

The Chariot

Gate 3

The *dreaming* body comes to the moment when it no longer requires the help of the inorganic beings to move around in *dreaming*. It gains autonomy of motion by *willing* to move, to glide.

When we learn how to move by ourself in *dreaming*, we will be free from the influence of the inorganic beings (although, if the *dreamer* is male, there is always some danger from them, and he should remain on guard).

The *dreaming* body is now also able to *intend* to *see* energy in *dreaming*.

The task for the third gate of *dreaming* is to find your own real sleeping body. Ascertain it is real by *intending* to *see* its energy. Warning – do not try to wake your body. Seers have found that when we wake it, and face ourself, we die. So let it sleep on.

Then *will* to move by yourself; turn away from your own body, and glide away into the real world.

Gate 4

We *dream* of going to somewhere real, then *will* to wake there in our real physical body.

You may go in your *dreaming* body, in the real daily world, to a close-by well-known location, say, another room, and **really wake up there in your real physical body**. The sleeping physical body and the *dreaming* body are experienced as two equal dreams ('here and here'), and then, by choosing to, you 'wake up in the second dream'. This is real teleportation in the real world.

Star

Star

This is the return of our spirit and of our natural power. Silent knowledge. *Tonal* and *nagual*. *Intent* and *will*.

It is the integration of the daily world and *dreaming* awarenesses (*dreaming-awake*).

Cards

The Star

After the Sun and Moon phases comes the Star. **The Star** is the *dreaming* body brought to volitional agency, autonomy, and strong self-awareness, able to command in *dreaming* using *intent* and *will*. Now, as the spirit, the *dreaming* body, or energy body, reunites with the physical body in order to manifest as the *other* in the daily world and command using silent knowledge.

3 Pentacles

Forward-thinking to results and consequences in natural law

The Emperor

4 Wands

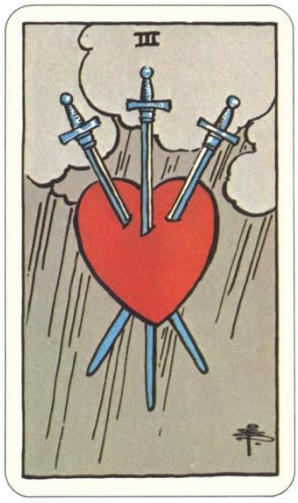
3 Wands

4 Cups

Culmination of work in Sun and Moon, and completion of trivium of the Hierophant, the Lovers, and the Emperor; the being is the living invitation to the spirit to reunite with the body; the spirit reciprocates

The Empress

Return to the natural state, inner silence and silent knowledge; the gateway to the unknown

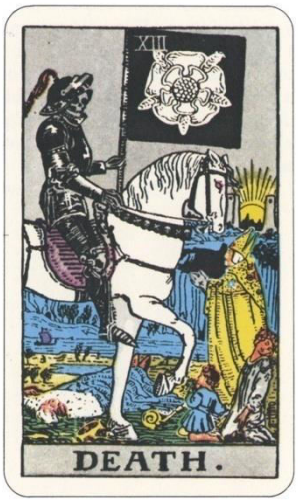


3 Swords **3 Cups**

Not-doing in a life-or-death situation, to access silent knowledge

2 Pentacles

2 Swords



Death

Make the difficult choice of going all the way despite fear of death and the feeling of dying

2 Cups

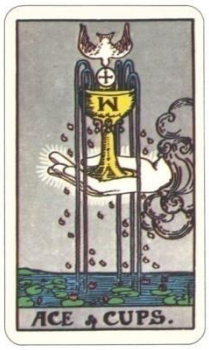
The Hanged Man

2 Wands

The return of the spirit, which moves the assemblage point squarely onto silent knowledge; 'here and here', 'stopping the world', seeing

The High Priestess **The Magician**

Access to silent knowledge, ability to intend and will



All the Aces

Using choice as intent and will; using silent knowledge to intend and will

Justice

Results and consequences in natural law of what is intended and willed

Expanded

The Star

The Star is true balance of *tonal* and *nagual*; the energy body is ready to be in the daily world. *Dreaming-awake*.

3 Pentacles

Forward-thinking to results and consequences in natural law

Active 'male child' of the left and right unified brain hemispheres, now ascending to power, is directed to make all choices guided by the 'blueprint' or 'map' of the *Way*. Linked to Justice, to forward-thinking to results and consequences in natural law. A directive to stay humble.

Temperance **The Emperor**

The Emperor links to its counterpart, **Temperance**, as the culmination of the work of the Hermit, the Hierophant, and the Lovers. Emperor is the active (deeds) aspect of the trivium of the Hierophant (mind), the Lovers (feelings) and the Emperor (deeds).

The Emperor lives in flowing harmony with natural law, surrendered fully to the spirit.

He is impeccable, having 're-made himself ten times over'. He is the living invitation to the spirit to reclaim the body.

He **is** the offering of the body to the spirit, the offering which has been prepared.

The Emperor has been described as *will* in its embodied form. He embodies inner strength. He is the living invitation to the spirit to return. He attracts the spirit with his impeccability. He is the virile power, to which the Empress responds, and in this sense is 'he who seeks to remove the Veil of Isis'.

4 Wands

3 Wands

4 Cups

These two are viewpoints of the spirit – **the 4 of Wands** is the 'welcome home' to the spirit by the man; **the 3 of Wands**, the spirit is very close to the man and is ready to take over the body.

Our spirit is returning home to its body, and we joyfully welcome it.

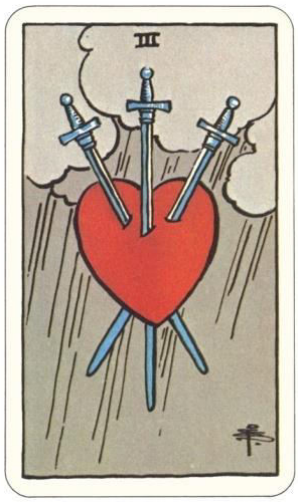
The 4 of Cups, the man is ready; the spirit indicates to the man its willingness to return.

The Empress

The Empress is inner silence, return to the natural state; the gateway to the unknown.

'A stately figure, seated, having rich vestments and royal aspect, as of a daughter of heaven and earth. Her diadem is of twelve stars, gathered in a cluster. The masonic symbol of the earth is on the shield which rests near her. A field of corn is ripening in front of her, and beyond there is a fall of water.

The card of the Empress signifies the door or gate by which an entrance is obtained into this life; and then the way which leads out therefrom, into that which is beyond, the secret known to the High Priestess.'



3 Swords **3 Cups**

The 3 of Swords signifies a great loss of one's world, perhaps a life-or-death situation. **The 3 of Cups** is acting against reason, against the self-pity of 'me', as a *not-doing* in a life-or-death situation, to access silent knowledge.

In the dread of imminent death, in the pain of loss, we *not-do* and indeed celebrate what is coming, which is the return of our spirit. We behave as though there were nothing wrong, just as though it were an ordinary day and we are at peace, happy, in the intensity of a life-or-death situation. This *not-doing* is self-pitilessness, or sobriety; to *not-be* oneself, is to open the way to silent knowledge.

The key is to relax by accepting your death, and to surrender to silent knowledge.

Relax and accept death. *Not-do*, by behaving as though everything were normal, as though you don't have a care in the world. Celebrate the imminent return of the spirit. Fiercely *intend* the free movement of the assemblage point into silent knowledge.

To survive, drop rationality. *Feel*, *know*, and do what silent knowledge tells you to do.

Not-doing to reach silent knowledge

'I was jolted out of my slumber by a soft, sustained hissing growl. I raised my head, looked up, and my hair stood on end. A gigantic, dark jaguar was squatting on a boulder, scarcely ten feet from me, right above where don Juan was sitting. The jaguar, its fangs showing, was glaring straight at me. He seemed ready to jump on me.

"Don't move!" don Juan ordered me softly. "And don't look at his eyes. Stare at his nose and don't blink. Your life depends on your stare."

I did what he told me. The jaguar and I stared at each other for a moment until don Juan broke the standoff by hurling his hat, like a Frisbee, at the jaguar's head. The jaguar jumped back to avoid being hit, and don Juan let out a loud, prolonged, and piercing whistle. He then yelled at the top of his voice and clapped his hands two or three times. It sounded like muffled gunshots.

Don Juan signaled me to come down from the boulder and join him. The two of us yelled and clapped our hands until he decided we had scared the jaguar away.

I heard a soft rustling in the underbrush, right ahead of us. And then the black silhouette of the jaguar was visible for an instant at a spot in the chaparral perhaps fifty yards from us.

Don Juan shrugged his shoulders and pointed in the direction of the animal.

"It looks like we're not going to shake him off," he said with a tone of resignation. "Let's walk calmly, as if we were taking a nice stroll in the park, and you tell me a story of your childhood.

"This is the right time and the right setting for it. A jaguar is after us with a ravenous appetite, and you are reminiscing about your past: the perfect not-doing for being chased by a jaguar."

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"We won't get to your car today, anyway," he said calmly. "And perhaps not tomorrow either. Who is to say we'll ever get back to it?"

I felt a pang of fear, and then a strange peace took possession of me.

"A maneuver silent knowledge might dictate would be to kick up dirt," don Juan said. He looked at me for an instant as if he were waiting for my reactions.

"We are going to walk very calmly now," he said. "And you are going to kick up dirt as if you were a ten-foot giant."

I must have had a stupid expression on my face. Don Juan's body shook with laughter.

"Raise a cloud of dust with your feet," he ordered me. "Feel huge and heavy."

I tried it and immediately had a sense of massiveness. In a joking tone, I commented that his power of suggestion was incredible. I actually felt gigantic and ferocious. He assured me that my feeling of size was not in any way the product of his suggestion, but the product of a shift of my assemblage point.

He said that men of antiquity became legendary because they knew by silent knowledge about the power to be obtained by moving the assemblage point. On a reduced scale warriors had recaptured that old power. With a movement of their assemblage points they could manipulate their feelings and change things. I was changing things by feeling big and ferocious. Feelings processed in that fashion were called 'intent'.

"Your assemblage point has already moved quite a bit," he went on. "Now you are in the position of either losing your gain or making your assemblage point move beyond the place where it is now."

He said that possibly every human being under normal living conditions had had at one time or another the opportunity to break away from the bindings of convention. He stressed that he did not mean social convention, but the conventions binding our perception. A moment of elation would suffice to move our assemblage points and break our conventions. So, too, a moment of fright, ill health, anger, or grief. But ordinarily, whenever we had the chance to move our assemblage points we became frightened. Our religious, academic, social backgrounds would come into play. They would assure our safe return to the flock; the return of our assemblage points to the prescribed position of normal living.

He told me that all the mystics and spiritual teachers I knew of had done just that: their assemblage points moved, either through discipline or accident, to a certain point; and then they returned to normalcy carrying a memory that lasted them a lifetime.

"You can be a very pious, good boy," he went on, "and forget about the initial movement of your assemblage point. Or you can push beyond your reasonable limits. You are still within those limits."

I knew what he was talking about, yet there was a strange hesitation in me making me vacillate. Don Juan pushed his argument further. He said that the average man, incapable of finding the energy to perceive beyond his daily limits, called the realm of extraordinary perception sorcery, witchcraft, or the work of the devil, and shied away from it without examining it further.

"But you can't do that anymore," don Juan went on. "You are not religious and you are much too curious to discard anything so easily. The only thing that could stop you now is cowardice.

"Turn everything into what it really is: the abstract, the spirit, the nagual. There is no witchcraft, no evil, no devil. There is only perception."

I understood him. But I could not tell exactly what he wanted me to do.

I looked at don Juan, trying to find the most appropriate words. I seemed to have entered into an extremely functional frame of mind and did not want to waste a single word.

"Be gigantic!" he ordered me, smiling. "Do away with reason."

Then I knew exactly what he meant. In fact, I knew that I could increase the intensity of my feelings of size and ferociousness until I actually could be a giant, hovering over the shrubs, seeing all around us.

I tried to voice my thoughts but quickly gave up. I became aware that don Juan knew all I was thinking, and obviously much, much more.

And then something extraordinary happened to me. My reasoning faculties ceased to function.

Literally, I felt as though a dark blanket had covered me and obscured my thoughts. And I let go of my reason with the abandon of one who doesn't have a worry in the world. I was convinced that if I wanted to dispel the obscuring blanket, all I had to do was feel myself breaking through it.

In that state, I felt I was being propelled, set in motion. Something was making me move physically from one place to another. I did not experience any fatigue. The speed and ease with which I could move elated me.

I did not feel I was walking; I was not flying either. Rather I was being transported with extreme facility. My movements became jerky and ungraceful only when I tried to think about them. When I enjoyed them without thought, I entered into a unique state of physical elation for which I had no precedent. If I had had instances of that kind of physical happiness in my life, they must have been so short-lived that they had left no memory. Yet when I experienced that ecstasy I felt a vague recognition, as if I had once known it but had forgotten.

The exhilaration of moving through the chaparral was so intense that everything else ceased. The only things that existed for me were those periods of exhilaration and then the moments when I would stop moving and find myself facing the chaparral.

But even more inexplicable was the total bodily sensation of looming over the bushes which I had had since the instant I started to be moved.

At one moment, I clearly saw the figure of the jaguar up ahead of me. He was running away as fast as he could. I felt that he was trying to avoid the spines of the cactuses. He was being extremely careful about where he stepped.

I had the overwhelming urge to run after the jaguar and scare him into losing his caution. I knew that he would get pricked by the spines. A thought then erupted in my silent mind: I thought that the jaguar would be a more dangerous animal if he was hurt by the spines. That thought produced the same effect as someone waking me from a dream.

When I became aware that my thinking processes were functioning again, I found that I was at the base of a low range of rocky hills. I looked around. Don Juan was a few feet away. He seemed exhausted. He was pale and breathing very hard.

"What happened, don Juan?" I asked, after clearing my raspy throat.

"You tell me what happened," he gasped between breaths.

I told him what I had felt. Then I realized that I could barely see the top of the mountain directly in my line of vision. There was very little daylight left, which meant I had been running, or walking, for more than two hours.

He said that my assemblage point had moved beyond the place of no pity into the place of silent knowledge, but that I still lacked the energy to manipulate it myself. To manipulate it myself meant I would have to have enough energy to move between reason and silent knowledge at will. He added that if a warrior had enough energy – or even if he did not have sufficient energy but needed to shift because it was a matter of life and death – he could fluctuate between reason and silent knowledge.

His conclusions about me were that because of the seriousness of our situation, I had let the spirit move my assemblage point. The result had been my entering into silent knowledge. Naturally, the scope of my perception had increased, which gave me the feeling of height, of looming over the bushes.

"Today you reached the place of silent knowledge," he said with finality.

He explained that that afternoon, my assemblage point had moved by itself, without his intervention. I had intended the movement by manipulating my feeling of being gigantic, and in so doing my assemblage point had reached the position of silent knowledge.

I was very curious to hear how don Juan interpreted my experience. He said that one way to talk about the perception attained in the place of silent knowledge was to call it 'here and here'. He explained that when I had told him I had felt myself looming over the desert chaparral, I should have added that I was seeing the desert floor and the top of the shrubs at the same time. Or that I had been at the place where I stood and at the same time at the place where the jaguar was. Thus I had been able to notice how carefully he stepped to avoid the cactus spines. In other words, instead of perceiving the normal here and there, I had perceived 'here and here'.

His comments frightened me. He was right. I had not mentioned that to him, nor had I admitted even to myself that I had been in two places at once. I would not have dared to think in those terms had it not been for his comments.

"In silent knowledge, one perceives two places at once."

My sensory experience was more complex than I had at first thought. During the time I had loomed over the bushes, I had been aware – without words or even thoughts – that being in two places, or being 'here and here' as don Juan had called it, rendered my perception immediate and complete at both places. But I had also been aware that my double perception lacked the total clarity of normal perception.

Don Juan explained that normal perception had an axis. 'Here and there' were the perimeters of that axis, and we were partial to the clarity of 'here'. He said that in normal perception, only 'here' was perceived completely, instantaneously, and directly. Its twin referent, 'there', lacked immediacy. It was inferred, deduced, expected, even assumed, but it was not apprehended directly with all the senses. When we perceived two places at once, total clarity was lost, but the immediate perception of 'there' was gained.

He repeated that I needed more time and more energy to make sense of everything. I was too new; I still required a great deal of supervision. For instance, while I was looming over the shrubs, he had to make his assemblage point fluctuate rapidly between the places of reason and silent knowledge to take care of me. And that had exhausted him.

"Intending the movement of your assemblage point was your greatest accomplishment," don Juan said. "But accomplishment is something personal. It's necessary, but it's not the important part. It is not the residue warriors look forward to.

"The idea of the abstract, the spirit, is the only residue that is important. The idea of the personal self has no value whatsoever. You still put yourself and your own feelings first. Every time I've had the chance, I have made you aware of the need to 'abstract'. You have always believed that I meant to think abstractly. No. To 'abstract' means to make yourself available to the spirit by being aware of it.

"What you experienced was vital to you, because it opened the road to silent knowledge, but the important thing was the jaguar. That jaguar was indeed a manifestation of the spirit.

"That big cat came unnoticed out of nowhere. And he could have finished us off as surely as I am talking to you. That jaguar was an expression of magic. Without him you would have had no elation, no lesson, no realizations." '

Being in two places at once is a milestone warriors use to mark the moment the assemblage point reaches the place of silent knowledge.

Split perception, if accomplished by one's own means, is called 'the free movement of the assemblage point'.

'The nagual Julian urged don Juan to go after the spirit, even if he didn't understand it.

"Of course, he meant the only thing a nagual (leader of a party of warrior-seers) could mean: the movement of the assemblage point", don Juan said. "But he worded it in a way he believed would make sense to me: 'go after the spirit'.

"I thought he was talking nonsense. At that time I had already formed my own opinions and beliefs and was convinced that the spirit was what is known as character, volition, guts, strength. And I believed I didn't have to go after them. I had them all.

"The nagual Julian insisted that the spirit was indefinable, that one could not even feel it, much less talk about it. One could only beckon it, he said, by acknowledging its existence. My retort was very much the same as yours: one cannot beckon something that does not exist."

Don Juan told me he had argued so much with the nagual that the nagual finally promised him, in front of his entire household, that in one single stroke he was going to show him not only what the spirit was, but how to define it. He also promised to throw an enormous party, even inviting the neighbors, to celebrate don Juan's lesson.

Don Juan remarked that in those days, before the Mexican Revolution, the nagual Julian and the seven women of his group passed themselves off as the wealthy owners of a large hacienda. Nobody ever doubted their image, especially the nagual Julian's, a rich and handsome landholder who had set aside his earnest desire to pursue an ecclesiastical career in order to care for his seven unmarried sisters.

One day, during the rainy season, the nagual Julian announced that as soon as the rains stopped, he would hold the enormous party he had promised don Juan. And one Sunday afternoon he took his entire household to the banks of the river, which was in flood because of the heavy rains. The nagual Julian rode his horse while don Juan trotted respectfully behind, as was their custom in case they met any of their neighbors; as far as the neighbors knew, don Juan was the landlord's personal servant.

The nagual chose for their picnic a site on high ground by the edge of the river. The women had prepared food and drink. The nagual had even brought a group of musicians from the town. It was a big party which included the peons of the hacienda, neighbors, and even passing strangers that had meandered over to join the fun.

Everybody ate and drank to his heart's content. The nagual danced with all the women, sang, and recited poetry. He told jokes and, with the help of some of the women, staged skits to the delight of all.

At a given moment, the nagual Julian asked if any of those present, especially the apprentices, wanted to share don Juan's lesson. They all declined. All of them were keenly aware of the nagual's hard tactics. Then he asked don Juan if he was sure he wanted to find out what the spirit was.

Don Juan could not say no. He simply could not back out. He announced that he was as ready as he could ever be. The nagual guided him to the edge of the raging river and made him kneel. The nagual began a long incantation in which he invoked the power of the wind and the mountains and asked the power of the river to advise don Juan.

His incantation, meaningful as it might have been, was worded so irreverently that everyone had to laugh. When he finished, he asked don Juan to stand up with his eyes closed. Then he took the apprentice in his arms, as he would a child, and threw him into the rushing waters, shouting, "Don't hate the river, for heaven's sake!"

Relating this incident sent don Juan into fits of laughter. Perhaps under other circumstances I, too, might have found it hilarious. This time, however, the story upset me tremendously.

"You should have seen those people's faces," don Juan continued. "I caught a glimpse of their dismay as I flew through the air on my way to the river. No one had anticipated that that devilish nagual would do a thing like that."

Don Juan said he had thought it was the end of his life. He was not a good swimmer, and as he sank to the bottom of the river he cursed himself for allowing this to happen to him. He was so angry he did not have time to panic. All he could think about was his resolve that he was not going to die in that frigging river, at the hands of that frigging man.

His feet touched bottom and he propelled himself up. It was not a deep river, but the flood waters had widened it a great deal. The current was swift, and it pulled him along as he dog-paddled, trying not to let the rushing waters tumble him around.

The current dragged him a long distance. And while he was being dragged and trying his best not to succumb, he entered into a strange frame of mind. He knew his flaw. He was a very angry man and his pent-up anger made him hate and fight with everyone around. But he could not hate or fight the river, or be impatient with it, or fret, which were the ways he normally behaved with everything and everybody in his life. All he could do with the river was follow its flow.

Don Juan contended that that simple realization and the acquiescence it engendered tipped the scales, so to speak, and he experienced a free movement of his assemblage point. Suddenly, without being in any way aware of what was happening, instead of being pulled by the rushing water, don Juan felt himself running along the riverbank. He was running so fast that he had no time to think. A tremendous force was pulling him, making him race over boulders and fallen trees, as if they were not there.

After he had run in that desperate fashion for quite a while, don Juan braved a quick look at the reddish, rushing water. And he saw himself being roughly tumbled by the current. Nothing in his experience had prepared him for such a moment. He knew then, without involving his thought processes, that he was in two places at once. And in one of them, in the rushing river, he was helpless.

All his energy went into trying to save himself.

Without thinking about it, he began angling away from the riverbank. It took all his strength and determination to edge an inch at a time. He felt as if he were dragging a tree. He moved so slowly that it took him an eternity to gain a few yards.

The strain was too much for him. Suddenly he was no longer running; he was falling down a deep well. When he hit the water, the coldness of it made him scream. And then he was back in the river, being dragged by the current. His fright upon finding himself back in the rushing water was so intense that all he could do was to wish with all his might to be safe and sound on the riverbank.

And immediately he was there again, running at breakneck speed parallel to, but a distance from, the river.

As he ran, he looked at the rushing water and saw himself struggling to stay afloat. He wanted to yell a command; he wanted to order himself to swim at an angle, but he had no voice. His anguish for the part of him that was in the water was overwhelming. It served as a bridge between the two Juan Matuses. He was instantly back in the water, swimming at an angle toward the bank.

The incredible sensation of alternating between two places was enough to eradicate his fear. He no longer cared about his fate. He alternated freely between swimming in the river and racing on the bank. But whichever he was doing, he consistently moved toward his left, racing away from the river or paddling to the left shore.

He came out on the left side of the river about five miles downstream. He had to wait there, sheltering in the shrubs, for over a week. He was waiting for the waters to subside so he could wade across, but he was also waiting until his fright wore off and he was whole again.

Don Juan said that what had happened was that the strong, sustained emotion of fighting for his life had caused his assemblage point to move squarely to the place of silent knowledge.

As he explored his split perception, he discovered its practical side and found he liked it.

He was double for days. He could be thoroughly one or the other. Or he could be both at the same time. When he was both, things became fuzzy and neither being was effective, so he abandoned that alternative. But being one or the other opened up inconceivable possibilities for him.

While he recuperated in the bushes, he established that one of his beings was more flexible than the other and could cover distances in the blink of an eye and find food or the best place to hide. It was this being that once went to the nagual's house to see if they were worrying about him.

He heard the young people crying for him, and that was certainly a surprise. He would have gone on watching them indefinitely, since he adored the idea of finding out what they thought of him, but the nagual Julian caught him and put an end to it.

That was the only time he had been truly afraid of the nagual. Don Juan heard the nagual telling him to stop his nonsense. He appeared suddenly, a jet black, bell-shaped object of immense weight and strength. He grabbed don Juan. Don Juan did not know how the nagual was grabbing him, but it hurt in a most unsettling way. It was a sharp nervous pain he felt in his stomach and groin.

"I was instantly back on the riverbank," don Juan said, laughing. "I got up, waded the recently subsided river, and started to walk home."

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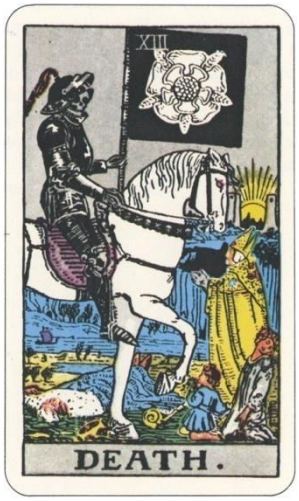
2 Pentacles

A kind of chaos of two choices, between remaining in the known or entering the unknown; the need to finally choose to proceed into the unknown.



2 Swords **Death**

Indecision, vacillation, because of fear of death. Trust the spirit, put your life on the line for that decision, and do or die. No turning back. Surrender to awareness at large (the Great Spirit). Find the courage to let inner silence happen, despite its effect of making us feel like we are dying.

Choosing finally, without knowing the outcome, risking death; even unto death.

Putting your life on the line and going all the way, into the unknown.

2 Cups **The Hanged Man**

The spirit, experienced as inner silence, reclaims the body!

The return of the spirit, which then slides the assemblage point inward to the core, squarely onto the position of silent knowledge, and manifesting the *other* in the daily world.

The free movement of the assemblage point onto the position of silent knowledge.

This gives one the feeling of physically dying, as though one's heart will stop beating; and the 'bottom falls out' of one's mind, giving the feeling of falling, unsupported. It can be very scary, but it is just the feeling of the free, moving assemblage point. We get used to it.

One must patiently and soberly wait to pass through this stage, until one restabilises at the new assemblage point position of silent knowledge.

2 Wands

Remain in inner silence. The world stops. We realise that we can *see*, and that we always could *see*; it was only the 'me' preventing our awareness of *seeing*.

Through silent knowledge, we now have control of *intent* (free, held wand) and *will* (secured wand); that is, we can move and re-fix our assemblage point.

'Here and here', *seeing*. Strong connection to silent knowledge. Command of *intent* and *will*.

The warrior, by reuniting with the spirit, has 'stopped the world'.

Stopping the world

When the flyer mind is lifting off us, it creates fear in us. It tells us we are dying, and that we need to stop its eviction. It tells us that without that mind, we will *see* and be terrified by horrendous, dangerous creatures (that they will appear before us). It poses as a protector.

And it *is* genuinely terrifying to think this. That emotion shoots out of us, and they eat it. The flyer mind settles back into our being, and not only are we stopped from being free, but we are drained of energy as well.

True freedom is freedom from the flyers, and the resulting freedom of the assemblage point. When the assemblage point becomes, or is becoming, free, it *does* feel as though one is about to die. In fact, it's as though one is unsupported and falling into nothingness. A terrible feeling. However, it is NOT fatal, and although terrifying, it is the price of freedom. The warrior's task is completed when he is free. For this, he risks his life, puts his life on the line with a final decision to see it through, whether he lives or dies.

This is why the answer is sobriety. Sobriety means that one doesn't care what happens to him, and it means not caring about what emotions one is experiencing. Sobriety comes into its own at the moment of the flyer mind lifting off.

It is perfectly safe once we know what is happening. We simply wait patiently through the transition, until the assemblage point refixes at a different position, knowing that it will return to the position of daily life at some point. We stay calm and silent, and wait through it until it is done.

Then, the world as we have known it ceases, because the flyer mind has left, and with it, its description of the world which creates the world-view we are familiar with. It is a portentous moment. The possessed slave becomes a free being, clear, powerful, a beautifully functional precision instrument of awareness and perception.

It is our right to cleanse our being of the flyer mind, and it is our right to cross over into true inner silence and freedom.

When the flyer mind lifts off, the warrior might then *see* the flyer itself – the remote body of the flyer. This can be terrifying and extremely upsetting. One will be horrified and in terror that the flyer will cover him and eat him. We keep our inner silence, our sober *intent* not to let it eat us, and it will move away from us. The warrior has disdain for the flyers. The warrior is indifferent to their existence, and when the warrior *sees* the flyers, he is not impressed.

When he returns to daily life, the warrior immerses his body in cold water for a time, and strategically laughs and laughs about the whole thing. This relieves his stress and prevents him from obsessing about the experience.

When we are faced with the imminent collapse of the world – when 'stopping the world' becomes a real possibility – we then understand that it **is** real, that it is far, far more than its description as words on a page.

It is the unknown, it is real, and tends to become a portentous idea at this point; quite terrifying. Awesome, absolutely real and therefore viscerally terrifying. The full impact by full realisation of this idea's import is huge. Momentous. Yet we still suspend the first attention and engage the second attention.

We are in training learning exactly that – how to control the surfacing of the *nagual*, how to restore the *tonal*, learning in gradual stages.

'Stopping the world' is freedom from slavery. By approaching it, we are terrifying the flyer mind. We experience ITS fear as our own.

The free movement of the assemblage point – maximising assemblage point movement to reach silent knowledge

Silent knowledge is the 'third position' of the assemblage point, as reason (our usual self) is the first position, and the position of no pity (self-ruthlessness; sobriety) is the second. The assemblage point moves from reason to ruthlessness (from the old 'me' to warrior), and can then move from ruthlessness to silent knowledge. Ruthlessness (self-pitilessness, not cruelty to others) *is* sobriety.

The one-way bridge to silent knowledge is pitilessness (sobriety). Pitilessness leads to silent knowledge via pure understanding, *feeling*.

Each person is initially barred from silent knowledge by natural barriers specific to each individual. These are our shortcomings, the self-concerns that take up all our energy.

Self-reflection is what disconnects us from the spirit. The assemblage point is chained to its normal position by self-reflection. So the 'chains' of self-reflection must be released, broken, to allow the assemblage point to move.

Living in sobriety (warrior) liberates the energy ordinarily used up in the deep concerns of the personal, social self; that is, in keeping the assemblage point rigidly fixed at the common assemblage point position of self-reflection.

When the energy ordinarily used to maintain the fixed position of the assemblage point becomes liberated, it focuses automatically on the connecting link to *intent*.

The being can then *intend* a new position (silent knowledge) for the assemblage point.

It is self-reflection, self-pity, self-concern, which disconnects us from *intent* in the first place.

The assemblage point must reach the position of **no self-pity** for self-reflection to crumble, so that we reconnect to *intent*.

Moving the assemblage point is not the real difficulty. The real task is to gain enough energy to do it. A seer's increased energy comes from curtailment of self-reflection. That is what the work is really all about. We stop being our usual self, stop thinking and acting like the old 'me', and in this way we become free.

To maximise the initial movement of the assemblage point, one must let go of his civilized world of everyday life.

First the warrior enters heightened awareness. Heightened awareness is the door to *intent*.

One enters heightened awareness by going outside the boundaries of his usual self, by not being his usual self. He is *not-doing*; he performs the unusual. If what he does has risk, so much the better. Then that intensity will help to move him into heightened awareness.

A seer maximises his assemblage point movement by curtailing self-reflection, self-concern, self-pity; that is, he maintains deep sobriety in total inner silence, refusing to think about himself.

We constantly, fiercely, ruthlessly *intend* the free movement of the assemblage point. It is a mammoth effort. As we do this, we use silent knowledge, instead of rationality, as the way to proceed and survive.

We round up our energy by not being our usual self. We use a *not-doing*, which is diametrically opposed to reason, to *stalk* our self with. We do the irrational.

We must be in the position of no self-pity (deep sobriety) in order to *intend*.

We send a series of commands to our energy body (spirit). We *intend*. A seer's final decision moves the assemblage point within a fraction of a second. We can then maximise our initial assemblage point movement by turning our feelings into *intent* and doing away with reason.

According to the level of our *intent*, we will sooner or later experience a free movement of the assemblage point.

We *intend* the free movement of the assemblage point into silent knowledge, and the spirit channels to us the means to accomplish it.

We make a constant, gigantic, all-out effort to *intend* that assemblage point movement.

We *intend* that the assemblage point freely moves. We consistently do everything in our power to encourage that free movement into silent knowledge.

We engage *unbending intent*, a final unchanging decision. We facilitate that *intent* by accepting the designs of the abstract (the help that the spirit gives).

First we constantly, fiercely, ruthlessly *intend* the free movement of the assemblage point. As we do this, we wait for the manifestation of the spirit, which is the opening to *intent*. This is a gift from the spirit. It may be a situation, an event, a person or thing. It may be anything. However, it will have us fearing for our lives.

While we wait, we *wake up intent* by talking about silent knowledge; we state our aim before attempting to achieve it, but we word things carefully to conceal the main thrust, to bypass the reason.

The spirit will manifest itself. We then ruthlessly face the life-or-death situation, correctly using the manifestation of the spirit.

When the spirit does manifest (as its gift designed to help us), it is powerful and intense, and forces the assemblage point to make an initial movement. It is up to us to maximise that initial movement. It is also up to us to survive the situation.

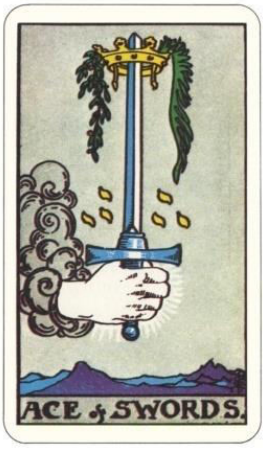
We must push beyond our socially-proscribed limits of perception, and seek and find extraordinary things, instead of craving the return to normal.

We must maximise the movement of our assemblage point and reach the position of silent knowledge.

The High Priestess **The Magician**

Heart and mind in perfect harmony fulfilling their highest functions. The 'royal arch' of merging the silent, commanding mind and the magical heart – the man and the spirit, the body and the energy body, the *tonal* and the *nagual*. This is the true culmination of Hierophant-Lovers-Emperor, the natural power of the spirit and silent knowledge.

The High Priestess and the Magician are the unified being, body inhabited by its spirit, full of power and knowledge, capable of almost anything. This is the magical being we truly are.



All the Aces

Using choice as *intent* and *will*; using silent knowledge to *intend* and *will*.

Choice is made as a command; the mind visualises it within inner silence; the heart *feels* it as real; the assemblage point moves (*intent*) and refixes (*will*) at the new position that fulfils the command. Silent knowledge, pure feeling, gives rise to *intent*.

Justice

Results and consequences in natural law for what is *intended* and *willed*.

All commands are in harmony with the sacred principles of natural law. Wisdom, goodness, doing no harm. Nothing is *intended* for the personal ego.

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Discussion on reaching silent knowledge

First, sobriety. Sobriety means no self-pity through no self'-reflection on 'me'. We dislike thinking about 'me', and cease doing that, maintaining the state of sobriety.

In the state of sobriety, self-reflection is automatically precluded. One can say that sobriety **is** no 'me' self-reflection. Going back to self-reflection (being 'me') is to leave the state of sobriety, is to deactivate the state of sobriety.

Sobriety is not thinking about yourself at all, unless it suits the warrior's strategy, directed by the spirit. And that is a very different experience in terms of 'self-reflection'. The body remains detached from 'me' while experiencing it subjectively, without self-pity, and having no identification with 'me'.

Stop reflecting on the self-image, stop defending the self, stop thinking about (worrying about) the self. Feel aversion to thinking about the self. Strong self-awareness is pure and clean of self-reflection.

Inner silence naturally goes with not thinking about the self.

Then, maintain inner silence until the spirit takes over, reclaims the body; then the spirit slides the assemblage point in, to the core of the energy sphere, connecting squarely on to the position of silent knowledge ('here and here', *seeing*, etc). From here, strong nonreflective self-awareness can *intend* and *will*, using silent knowledge (pure feeling).

Flowing with time (silent knowledge)

We can break through the human form and emerge from the personal experience, in order to become one with the emanations and flow with them.

To be in the moment now, flowing with the emanations (time), is to be in silent knowledge.

Powers are for survival

'I know how to get to the nagual. That's my only advantage. Once there, I have no more idea than you how things happen.'

Learn in order to survive. Powers are for survival. Aim to learn how to teleport using *dreaming* in as short a time as possible.

In fact, we are like demigods, able to flit to the confines of the universe in the blink of an eye, so teleporting the physical body is really no big deal for a warrior-*dreamer*.

About silent knowledge

' "Silent knowledge is something that all of us have," he said. "Something that has complete mastery, complete knowledge of everything. But it cannot think, therefore, it cannot speak of what it knows.

"When man became aware that he knew, and wanted to be conscious of what he knew, he lost sight of what he knew. This silent knowledge, which we cannot describe, is, of course, intent – the spirit, the abstract. Man's error was to want to know it directly, the way he knew everyday life. The more he wanted, the more ephemeral it became.

"Man gave up silent knowledge for the world of reason. The more he clings to the world of reason, the more ephemeral intent becomes.

"Ancient man knew, in the most direct fashion, what to do and how best to do it. But, because he performed so well, he started to develop a sense of selfness, which gave him the feeling that he could predict and plan the actions he was used to performing. And thus the idea of an individual self appeared; an individual self which began to dictate the nature and scope of man's actions.

"As the feeling of the individual self became stronger, man lost his natural connection to silent knowledge. Modern man, being heir to that development, therefore finds himself so hopelessly removed from the source of everything that all he can do is express his despair in violent and cynical acts of self-destruction. The reason for man's cynicism and despair is the bit of silent knowledge left in him, which does two things – one, it gives man an inkling of his ancient connection to the source of everything; and two, it makes man feel that without this connection, he has no hope of peace, of satisfaction, of attainment.

"Having lost hope of ever returning to the source of everything, man sought solace in his selfness. And, in doing so, he succeeded in fixing his assemblage point in the exact position to perpetuate his self-image. It is therefore safe to say that any movement of the assemblage point away from its customary position results in a movement away from man's self-reflection and its concomitant – self-importance."

Any movement of the assemblage point means a movement away from the excessive concern with that individual self which is the mark of modern man. It is the position of the assemblage point which makes modern man a homicidal egotist, a being totally involved with his self-image.

'The old nagual went on to explain that humanity was on the first point, reason, but that not every human being's assemblage point was squarely on the position of reason. Those who were on the spot itself were the true leaders of mankind. Most of the time they were unknown people whose genius was the exercising of their reason.

The nagual said there had been another time, when mankind had been on the third point, which, of course, had been the first point then. But after that, mankind moved to the place of reason.

When silent knowledge was the first point the same condition prevailed. Not every human being's assemblage point was squarely on that position either. This meant that the true leaders of mankind had always been the few human beings whose assemblage points happened to be either on the exact point of reason or of silent knowledge. The rest of humanity, the old nagual told don Juan, was merely the audience. In our day, they were the lovers of reason. In the past, they had been the lovers of silent knowledge. They were the ones who had admired and sung odes to the heroes of either position.

The nagual stated that mankind had spent the longer part of its history in the position of silent knowledge, and that this explained our great longing for it.

Silent knowledge was a general position of the assemblage point, that ages ago it had been man's normal position, but that, for reasons which would be impossible to determine, man's assemblage point had moved away from that specific location and adopted a new one called 'reason'.

Don Juan remarked that not every human being was a representative of this new position. The assemblage points of the majority of us were not placed squarely on the location of reason itself, but in its immediate vicinity. The same thing had been the case with silent knowledge: not every human being's assemblage point had been squarely on that location either.

He also said that the 'place of no pity', being another position of the assemblage point, was the forerunner of silent knowledge, and that yet another position of the assemblage point called the 'place of concern', was the forerunner of reason.

The nagual added that a human being who had both these 'one-way bridges' working was a seer in direct contact with the spirit, the vital force that made both positions possible.'

Sobriety before silent knowledge

'Right there I had, for the first time in my life, a clear knowledge of a dualism in me. Two obviously separate parts were within my being. One was extremely old, at ease, indifferent. It was heavy, dark, and connected to everything else. It was the part of me that did not care, because it was equal to anything. It enjoyed things with no expectation.

The other part was light, new, fluffy, agitated. It was nervous, fast. It cared about itself because it was insecure and did not enjoy anything, simply because it lacked the capacity to connect itself to anything. It was alone, on the surface, vulnerable. That was the part with which I looked at the world.

I deliberately looked around with that part. Everywhere I looked I saw extensive farmlands. And that insecure, fluffy, and caring part of me got caught between being proud of the industriousness of man and being sad at the sight of the magnificent old Sonoran desert turned into an orderly scene of furrows and domesticated plants.

The old, dark, heavy part of me did not care. And the two parts entered into a debate. The fluffy part wanted the heavy part to care, and the heavy part wanted the other one to stop fretting, and to enjoy.'

When the assemblage point moves and reaches the place of no pity, the position of rationality and common sense becomes weak. The sensation of having an older, dark, silent side is a view of the antecedents of reason.

Sobriety – dethroning self-importance

Self-importance is the force generated by man's self-image. It is that force which keeps the assemblage point fixed where it is at present. For this reason, the thrust of the *warriors' way* is to dethrone self-importance. And everything warriors do is toward accomplishing this goal.

Seers have unmasked self-importance and found that it is self-pity masquerading as something else.

"It doesn't sound possible, but that is what it is," he said. "Self-pity is the real enemy and the source of man's misery. Without a degree of pity for himself, man could not afford to be as self-important as he is. However, once the force of self-importance is engaged, it develops its own momentum. And it is this seemingly independent nature of self-importance which gives it its fake sense of worth."

By moving the assemblage point away from its customary position, we achieve a state of being which can only be called ruthlessness. Seers know, by experience, that as soon as their assemblage points move, their self-importance crumbles. Without the customary position of their assemblage points, their self-image can no longer be sustained. And without the heavy focus on that self-image, they lose their self-compassion, and with it their self-importance. Seers are right, therefore, in saying that self-importance is merely self-pity in disguise.

Dethroning self-importance to reach silent knowledge

"The sequence of actions I am talking about is one that stems from being aware. To become aware of this sequence you need a nagual. This is why I've said that the nagual provides a minimal chance, but that minimal chance is not instruction, like the instruction you need to learn to operate a machine. The minimal chance consists of being made aware of the spirit."

That specific sequence calls for being aware that self-importance is the force which keeps the assemblage point fixed. When self-importance is curtailed, the energy it requires is no longer expended. That increased energy then serves as the springboard that launches the assemblage point, automatically and without premeditation, into an inconceivable journey.

Once the assemblage point has moved, the movement itself entails moving from self-reflection, and this, in turn, assures a clear connecting link with the spirit. After all, it was self-reflection that disconnected man from the spirit in the first place.

Appendix i

Not-doing **and inner silence**

The Tarot cards in their original order
on the two Trees of Life

and

Sephira by sephira on the merged Tree of Life
(complete units including lower arcana)

Not-doing and inner silence

Not-doing

"I am going to tell you about something that is very simple but very difficult to perform; I am going to talk to you about not-doing, in spite of the fact that there is no way to talk about it, because it is the body that does it."

Don Juan looked around and then pointed to a large rock. "That rock over there is a rock because of doing" he said.

"Doing is what makes that rock a rock and that bush a bush. Doing is what makes you yourself and me myself."

He leaned over and picked up a small rock between the thumb and index of his left hand and held it in front of my eyes.

"This is a pebble because you know the doing involved in making it into a pebble," he said.

"I say that you are making this into a pebble because you know the doing involved in it. Now, in order to stop the world you must stop doing."

“Since you are learning not-doing I have to tell you that it really doesn’t matter whether or not all this is true. It is here that a warrior has a point of advantage over the average man. An average man cares that things are either true or false, but a warrior doesn’t. An average man proceeds in a specific way with things that he knows are true, and in a different way with things that he knows are not true.

"If things are said to be true, he acts and believes in what he does. But if things are said to be untrue, he doesn’t care to act, or he doesn’t believe in what he does. A warrior, on the other hand, acts in both instances. If things are said to be true, he would act in order to do doing.

"If things are said to be untrue, he still would act in order to do not-doing.”

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“Not-doing is very simple but very difficult,” he said. “It is not a matter of understanding it but of mastering it. Seeing, of course, is the final accomplishment of a man of knowledge, and seeing is attained only when one has stopped the world through the technique of not-doing.”

We did not speak for a long time. Then we ate, also in silence. It was only after the sun had set that he suddenly turned and asked me about my progress in 'dreaming'. I told him that it had been easy in the beginning, but that at the moment I had ceased altogether to find my hands in my dreams.

“Dreaming is the not-doing of dreams, and as you progress in your not-doing you will also progress in dreaming. The trick is not to stop looking for your hands, even if you don’t believe that what you are doing has any meaning. In fact, as I have told you before, a warrior doesn’t need to believe, because as long as he keeps on acting without believing he is not-doing.” We looked at each other for a moment.

“There is nothing else I can tell you about dreaming.” he continued. “Everything I may say would only be not-doing. But if you tackle not-doing directly, you yourself would know what to do in dreaming. To find your hands is essential, though, at this time, and I am sure you will.”

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“Everything I have taught you so far has been an aspect of not-doing,” he went on. “A warrior applies not-doing to everything in the world, and yet I can’t tell you more about it than what I have said today. You must let your own body discover the power and the feeling of not-doing.

“The only thing that is real is the being in you that is going to die. To arrive at that being is the not-doing of the self.”

“Our perception of reality, either mentally or physically, is just what we focus on. What really exists out there is a true perceptive chaos, from which we can choose from among an infinite number of skimmings. From that position, we can break the laws of action and reaction as easily as snapping your fingers… like this!

“The laws of action and reaction, yes, they have validity, but only up to a certain point,” he said. “Cause and effect is not something automatic or unavoidable. Its bond is the description that we make of the world, and what gives it validity is the will. So, yes, those laws that you speak of do exist, but only within the parameters that we’ve agreed to call ‘reality'."

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“This is a world of ‘doing.’ All you have to do is change some of its elements, and everything falls apart.

“Not-doing is the 'silence of the action'. You already know that silence is of vital importance for the warrior; it’s his weapon, his tool.

“Not-doing is the key to reaching silence. Seers use not-doing as a dam in the current of their imminent destiny; they rechannel it, they reorder it, and they transform their fate into a challenge, which they consider as the only one worth going to battle for.

“Accepting that the world is a mystery is basic to being able to keep going; otherwise, you would take the explanations as if they were ordinary rationalisations of the mind, and immediately transform them into doings.

“The 'ticket of admission' to the world of the nagual is internal silence. Each one possesses his own 'measure he must take', his own personal threshold. When he accumulates enough and a critical 'quantity' of silence is reached, a change happens in his habitual view of the world. Then he begins to perceive the flow of the energy as it really is.

“The amount of silence (duration of inner silence maintained over time) necessary to reach that goal varies from one individual to another. Some get it after just a few minutes of sustained intent. Others, however, may never reach it. It has to do with a natural proclivity that manifests to different degrees in each person. The threshold of silence is the 'seer’s measure'.

“To reach silence, it’s necessary to reach a level of determination that, in general, is beyond the reach of the common man who lives caught up in thousands of commitments, and doesn’t have the time, the disposition, or the energy to face such an abstract task.

“Perhaps the most dramatic effect of reaching silence is that one suddenly gets disconnected from the parallel (flyer) mind, and that’s quite a revelation.
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“When the image of oneself stops being so supremely important, then everything falls into place. You realise that you’re not who you thought you were. When you break free from the yoke of the parasitic mind, the idea of ‘doing’ is no longer so genuine; in its place, in a spontaneous way, not-doing emerges.”

“Could you give me some examples of not-doing that I can understand?”

“The examples won’t tell you much,” he answered, “because a trick of the mind is to transform everything into doing. To understand, you need to redefine your notion of ‘me.’ As long as you don’t put that aspect of your life in order, you’ll never understand it because everything you do will revert to an everyday action.”

“What do you mean by ‘redefining myself?’”

He told me, “You have something unresolved in your life. They’ve already told you before about this, but you always find a way to escape it. It’s a matter of mending the idea that you have about yourself.

“That’s the twenty-four-hour battle that the teacher insists on so much: the war against the individual 'me'. Not-doing momentarily interrupts the feeling of ‘I am,’ but it’s only an exercise, a preparation for the total collapse of the daily self.

"Don’t worry, that doesn’t mean that you’ll cease to exist; in fact, it’s just the opposite: it’s an awakening, in which the true self takes control. The idea of ‘I am’ is a by-product of the 'parallel mind'. It’s an absolutely pernicious sensation because it reinforces the ego and identifies with self-pity, which is the worst plague that has ever ravaged humanity, making us timidly accommodate a miserable life routine, meekly agreeing to the fate that they’ve imposed on us instead of fighting for freedom until death.

“The problem is that you don’t know it because, if you came to know it, you surely wouldn’t like it, since you’re a jumble of feelings that fight hopelessly to find a center of equilibrium. But that secondary center that you call ‘me', in fact, doesn’t exist. It’s only an illusion, a 'descriptive assemblage' that creates the illusion of ‘me'. Our true being is in silence and it doesn’t require bigger explanations. “

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“The goal of the warrior is to perceive directly, without having to pass through the 'customs' of reason, where the fact, after going through the filter of interpretation, loses its true meaning.

“‘I am’ is a command; with those words you program yourself to avoid any state of consciousness or perception in which the image of yourself doesn’t play a clear and dominant role. That phrase exacerbates personal importance. Do you realise how much passion you defend your precious ‘me’ with?

“That command makes you heavy; it quells any attempt to give fluidity to the assemblage point. So for you, all those exercises of ‘not doing’ you’ve practiced become useless. The identification with ‘me’ is what keeps you anchored to the world of reason."
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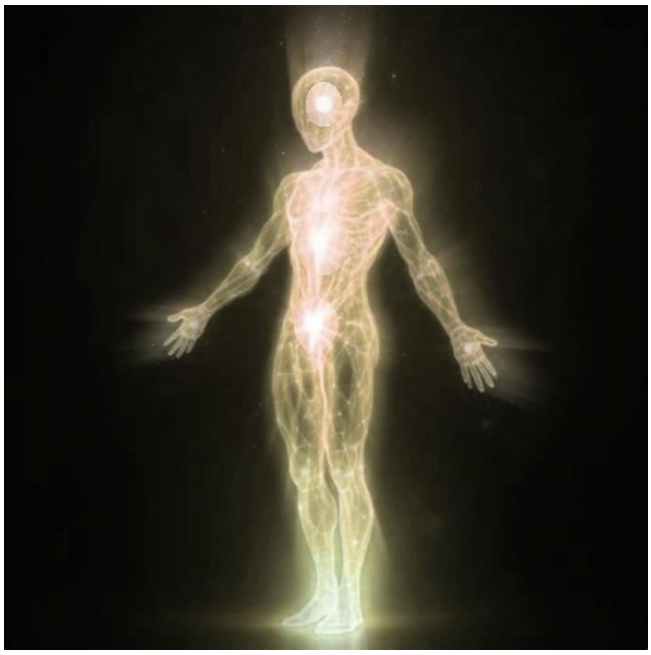
“Seers see how human beings perceive by perceptually 'skimming' only some of the energy that surrounds them, fixing the attention only in specific areas of the world that surrounds them, ignoring all the rest. Then they (unconsciously) describe those 'skimmed' perceptions, to reflect on them through the ‘me', where everything becomes a reasoned interpretation, so that the perceptive entity becomes an interpretive identity, and their reality becomes a 'reflection on a description of a reduced perception', all done instantaneously, always a moment removed from the now, the fact.

“So, in doing, the limited perceptual information works as an anchor that maintains the assemblage point lodged in its habitual position. It 'rectifies' and adjusts the direct reading that we unceasingly make of reality, transforming it into something convenient or acceptable, according to the parameters that we’ve learned.

“After a life of learned submission to reason, the rigidity of mental perception becomes predominant to such a degree that it obscures all other centers of perception. A moment comes in which one no longer gives credit to any perception (such as the feeling center's silent knowledge) that has not previously gone through the censorship of reason, and anything that is seen as a threat to that fixed position is bad or simply doesn’t exist, or both things at the same time. It’s for this reason that common people have such conflicting feelings about the seer’s idea.”

“As soon as the thoughts are silenced, one recovers the ecstasy of existing, and copies of any nature are no longer accepted."



“‘I am’ is a made-up sentence; its interior is hollow, and it feeds on insecurity. Not-doing is an interruption in the flow of the habitual interpretation of the world. As long as you’re not able to overcome the feeling of ‘I am,’ there’s no way of stopping that flow.”

“Then by suppressing the ‘me', do you automatically enter into not-doing?”

“In a certain way,” he answered. “‘Doing’ is when you act in accordance with the personal inventory, the summary of everything that someone has put together during their life. It’s like a warehouse that’s revised constantly, discarding the readings that are not practical and accentuating the value of those most used.

“The fixation on 'being myself’ or on 'my way being better or more important than the others' comes precisely from that; it’s the basis of personal importance, and it’s what impels people to need to control others. It is, in fact, the obsessive focus on the ‘me’ that transforms people into petty tyrants.

"Making the inventory is an order that no one can disobey; however, through the practice of not-doing, it’s possible to maintain a healthy control over the inventory. That, by itself, casts one directly into a magical environment where everything is possible.

“Not-doing is a technique, a different way of perceptually 'hooking' the world. A 'small shakeup in the value scale of the inventory', and the priorities change. Just by suppressing some detail or throwing a dissonant element in to disrupt common sense, suddenly, not-doing emerges, filling the awareness with an extraordinary range of new perceptions.”

It was during that time that he put to me the challenge to stop using the pronoun ‘I.’ At first, it was difficult to communicate in that way, but over time, I adapted and came to understand that the constant reference to oneself is a vice that ties us to the 'me', like a quadruped to its water trough, and everything becomes 'me, me, me'.

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“One of the best ways to approach not-doing is by imitating the games of children,” he said with an amused expression. “To change the 'perceptive command', you can 'carry out non-utilitarian activities', for example, walking blindly or walking backwards, going in circles around a tree, concentrating the attention on a pebble or the clouds, stalking your own shadow, and anything else you can think of. But the most important of all is to take care not to transform those into a routine. The awareness should remain fixed.”

“In what way can not-doing 'change the perceptive commands'?”

“Not-doing is truly a trick that deceives the mind for a moment, allowing it to break free from 'conventional things' by aligning to something entirely new. The body feels it as an energy burst.

“Keeping the perception in line with (maintaining the perception of) not-doing depends totally on the warrior’s personal power, on anchoring the perception – or else he’ll fall back into everyday life again. That happens because our world is formed by very delicate principles. If you remove some of its key pieces, the whole scenario comes tumbling down.”
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We call warrior-seer training *not-doing*, because they don't really do anything in particular. They just *not-do* the things that we were all trained to do. So it's very simple, but in its simplicity it becomes almost impossible and there's very few takers, of course.

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The warrior tunes his perception to the spirit. This is *not-doing*. He finds in daily events the points where the energy is manifested in a more evident way. Such points are the signs of *intent*.

The signs of the spirit are what indicate to us the way to 'escape from the corral'. This is how the warrior transforms each moment into a new experiment, with which even the 'mundane' becomes an exciting trip to the unknown.
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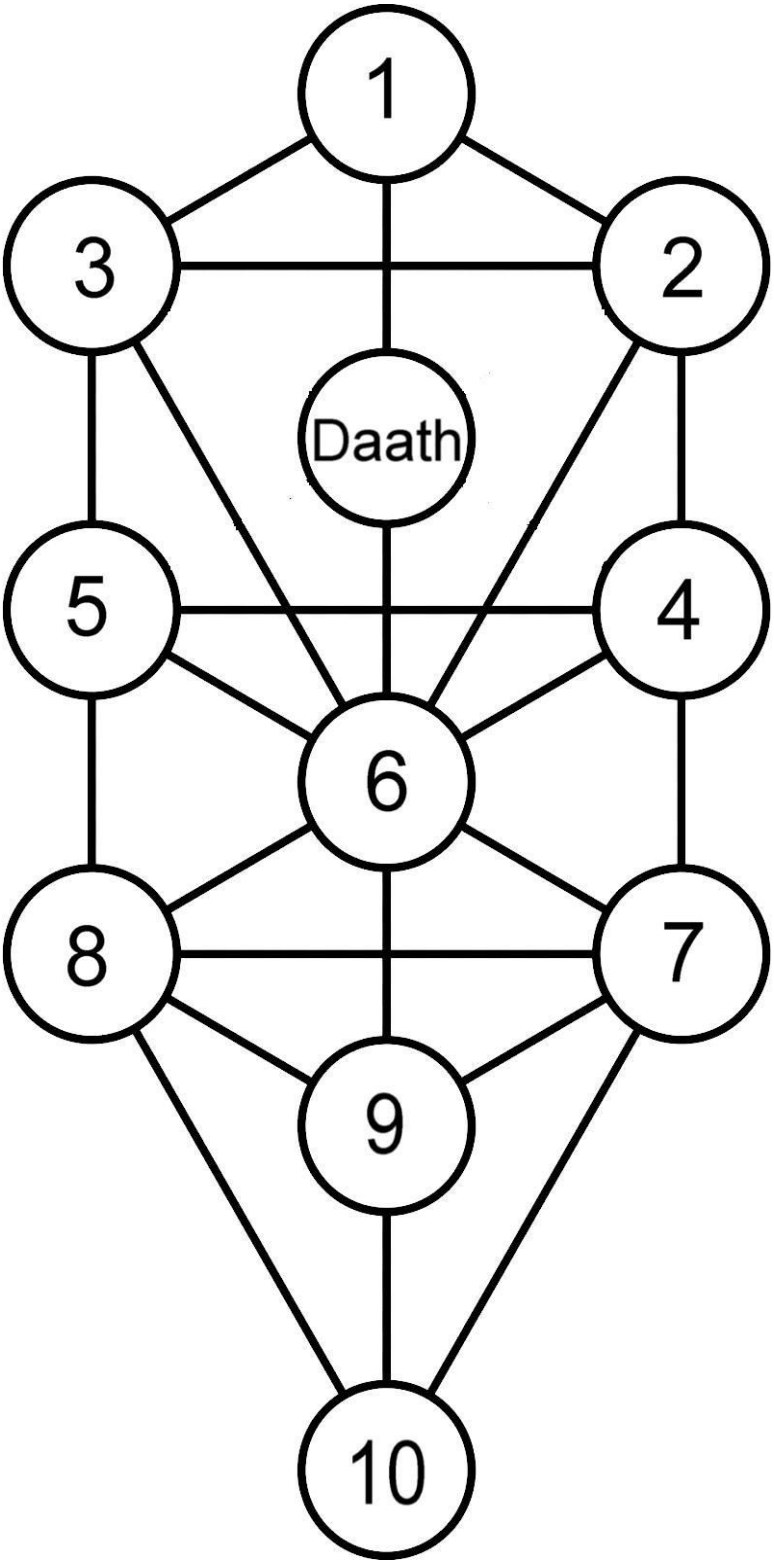
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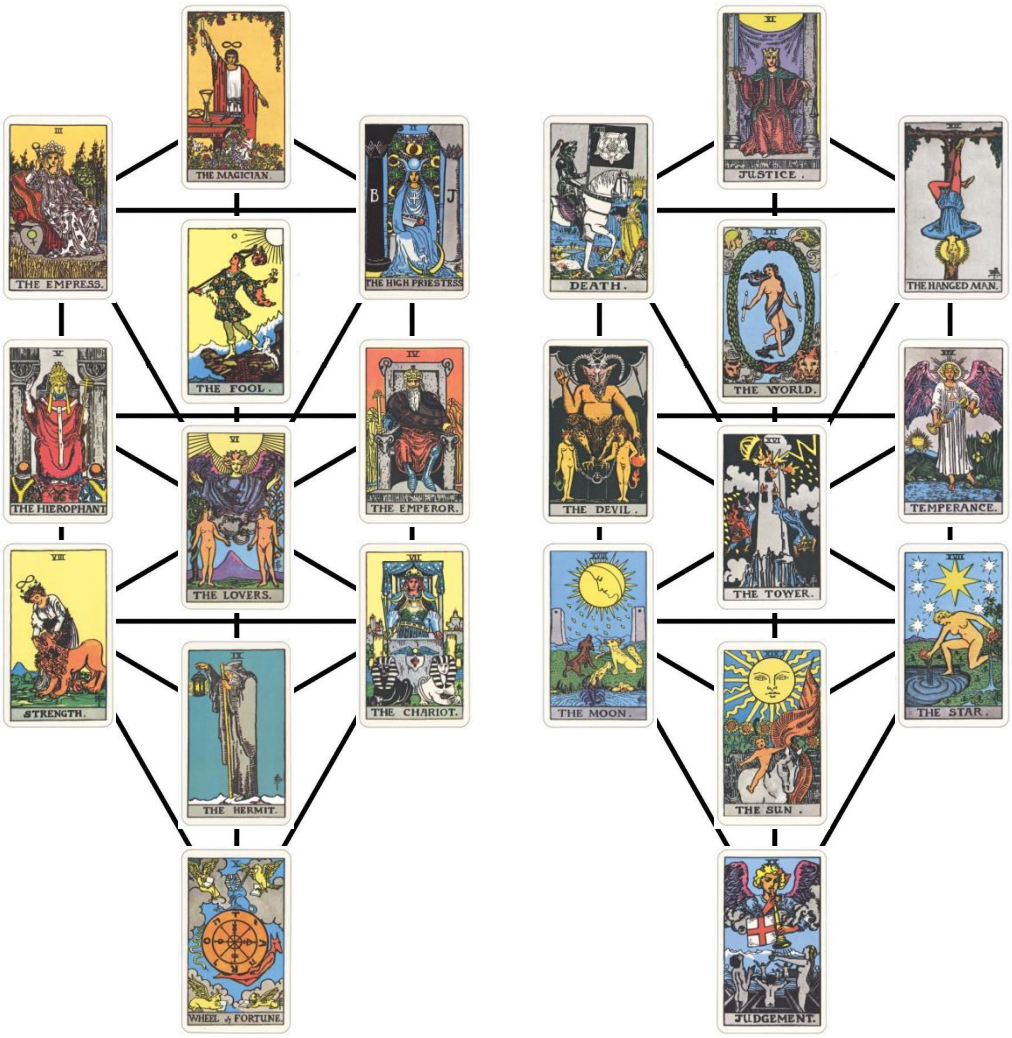
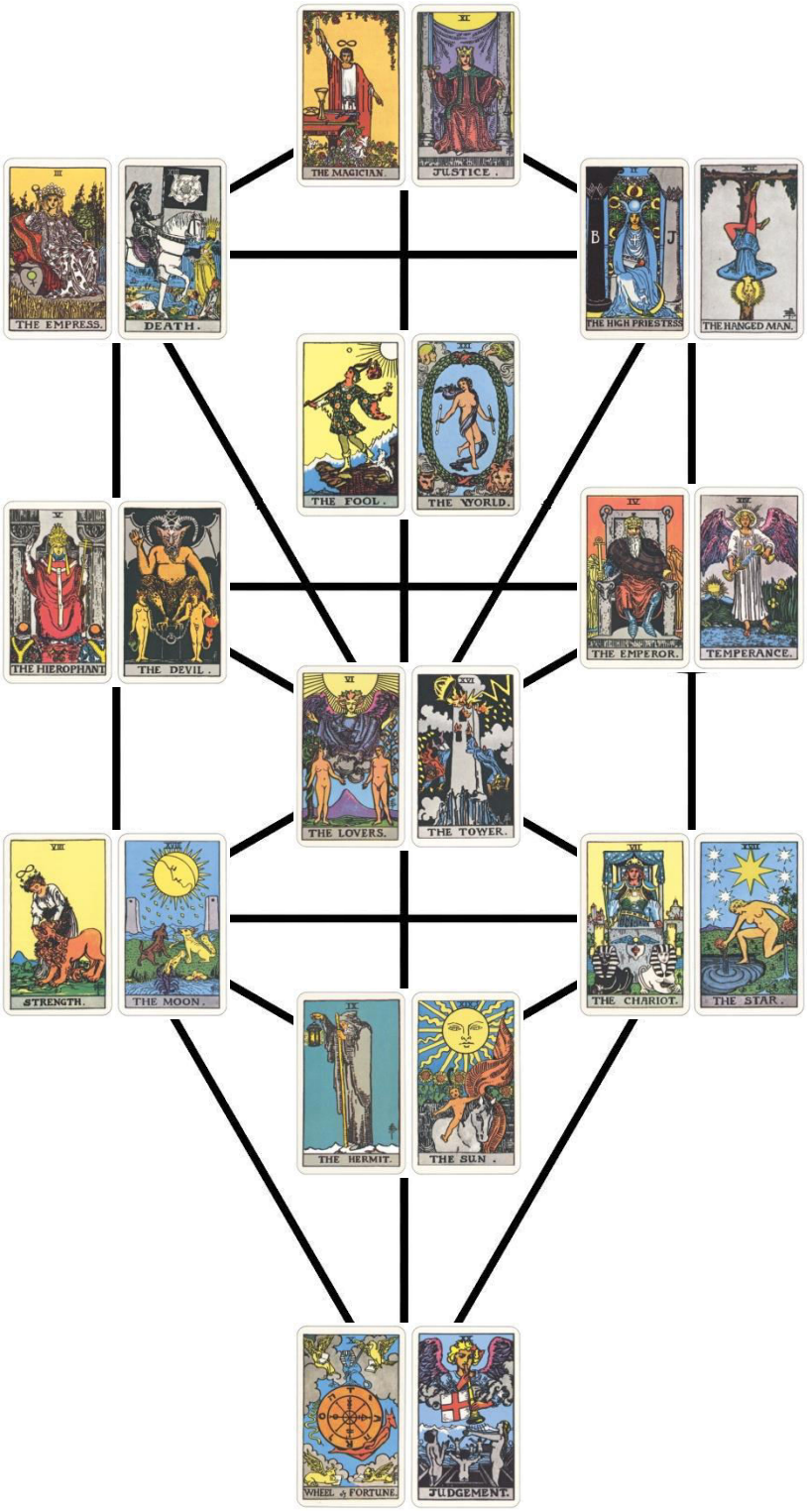

THE MAGICIAN.
THE EMPRESS.
THE HIGH PRIESTESS
THE FOOL.
THE HIEROPHANT
THE EMPEROR.
THE LOVERS.
STRENGTH.
THE CHARIOT.
THE HERMIT.
WHEEL of FORTUNE.
JUSTICE.
DEATH.
THE HANGED MAN.
THE WORLD.
THE DEVIL.
TEMPERANCE.
THE TOWER.
THE MOON.
THE STAR.
THE SUN.
JUDGEMENT.



The two Trees of Life as one, 'calls and replies'.
The Great Spirit calls on us to do 'this' (card on the right),
and the practitioner answers by doing 'that' (card on the left).

0
THE FOOL.

XXI
THE WORLD.

KING of PENTACLES.

QUEEN of PENTACLES.

KING of SWORDS.

QUEEN of SWORDS.

KING of CUPS.

QUEEN of CUPS.

KING of WANDS.

QUEEN of WANDS.

KNIGHT of PENTACLES.

PAGE of PENTACLES.

KNIGHT of SWORDS.

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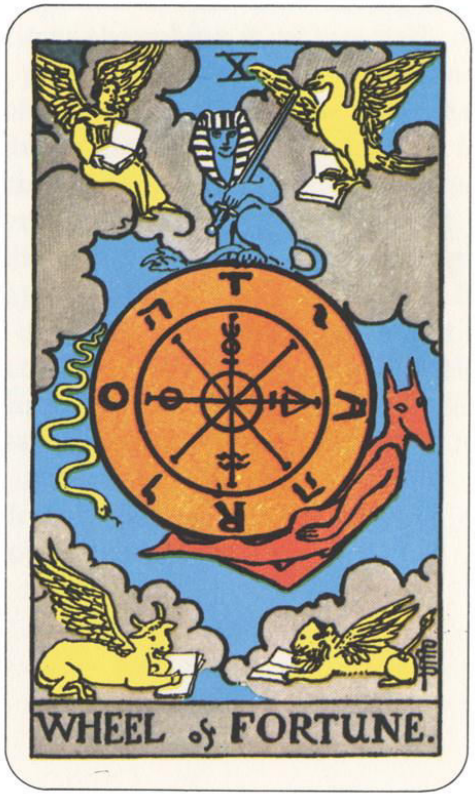
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WHEEL of FORTUNE.

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JUDGEMENT.

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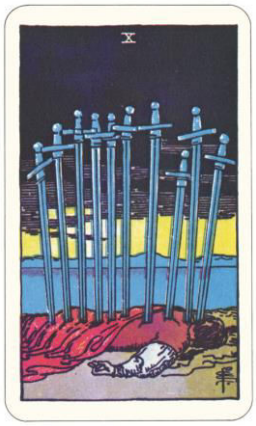
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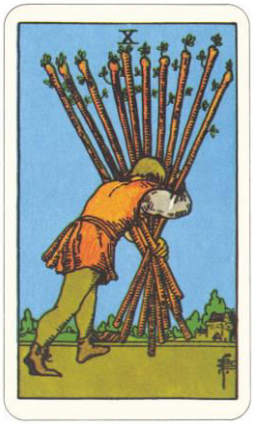
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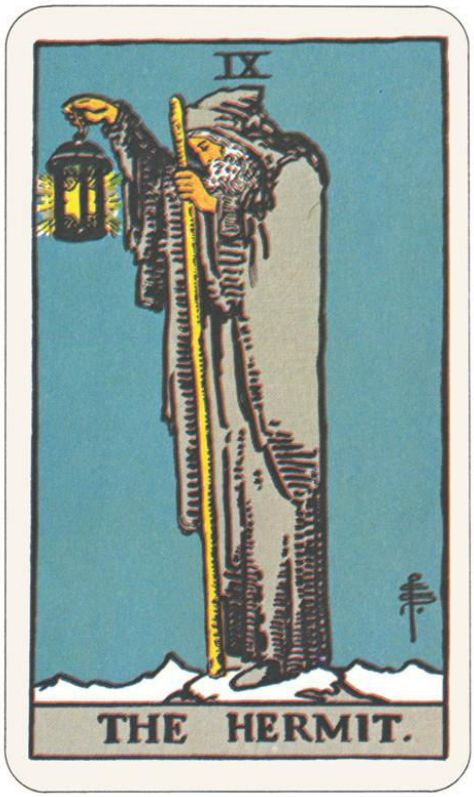
IX
THE HERMIT.

XIX
THE SUN .

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VIII
STRENGTH.

XVIII
THE MOON.

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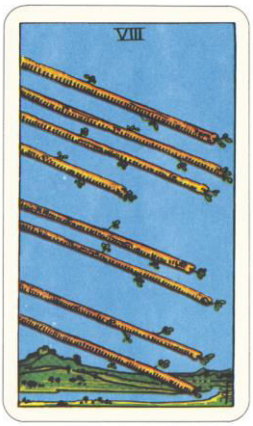
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VII
THE CHARIOT.

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THE STAR.

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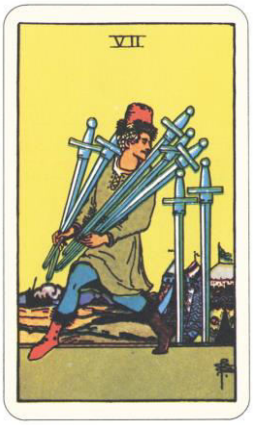
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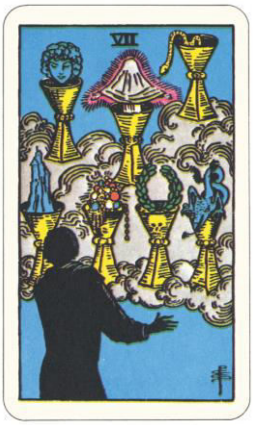
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THE LOVERS.

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THE TOWER.

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THE HIEROPHANT

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THE DEVIL .

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THE EMPEROR.

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TEMPERANCE.

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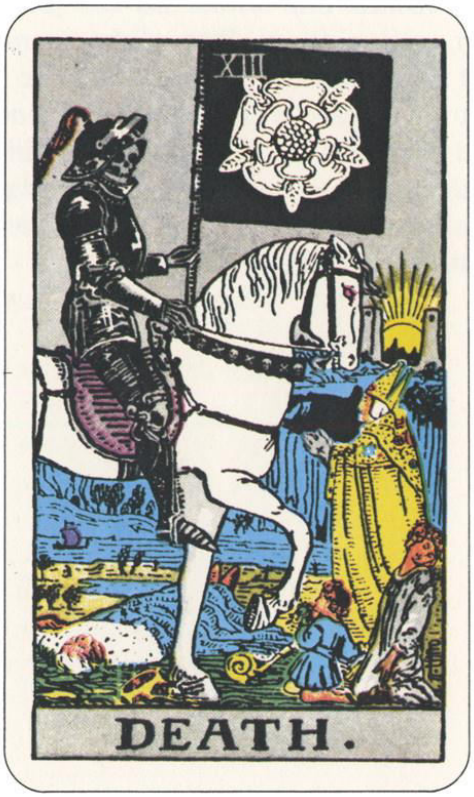
THE EMPRESS.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DEATH.

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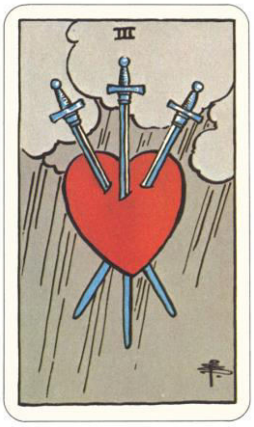
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B
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THE HIGH PRIESTESS

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THE HANGED MAN.

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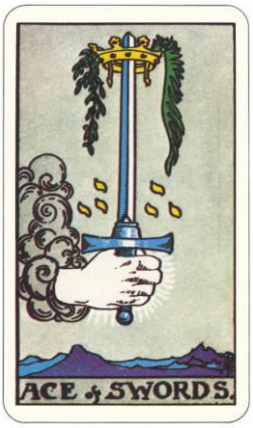
I
THE MAGICIAN.

XI
JUSTICE.

ACE of PENTACLES.


ACE of SWORDS.

ACE of CUPS.

ACE of WANDS.

Part Two

The *Way* of the Tao

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Create each day anew by clothing yourself with heaven and earth,
bathing yourself with wisdom and love,
and placing yourself in the heart of Mother Nature.

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The *Way* of the Tao

Introduction

Taoism and Tolteca-Hermetica

The abstract structure of the Taoist *Way* as the *pagoda* corresponds with the Tree of Life, and complements (sometimes even replicates) the Toltec pyramid of knowledge, and the Tree of Life, as *Way*-structures.

For the Taoists, the abstract structure of the *Way* is not represented by a tree or a pyramid, but by a **pagoda**, often pyramidal, representing the stages of an 'alchemical' (transformative) process or operation.

The pagoda spire, or *sorin*, at the very top, consists of a central pillar and multiple rings, with the entire assembly representing the void and the One, and ultimately, connection to heaven. The spire's design also includes a finial, or *hoju*, which symbolises a wish-granting (*cintamani*) jewel and the culmination of the journey to reunite with spirit and realize the human potential of silent knowledge, of *intent* and *will*.

The Toltecs go directly to inviting the spirit to take over and move the assemblage point inwards, to the core of their being, manifesting the *other*, producing the experience of 'here and here'. Then, once they have accessed it, they learn how to handle *intent* using silent knowledge. The very same is true in Hermetica.

For the Toltecs, much preparation and training is required to transform the social person into a ready being, which training is represented as a pyramid, and the same 'alchemical' (transformative) process is outlined both in Hermetica, specifically in the structure of the Tree of Life, and in Taoism, as the *pagoda*. All are representations of the human being's journey of reunification with spirit.

All three structures – the pyramid, the tree, and the *pagoda* – are similar (and perhaps even directly- related) structures, leading to the same place – the spirit, freedom, silent knowledge.

17 September 2025

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"In comparison with heaven and earth, man is like a mayfly.
But compared to the Great Way (the Great 'One', the Tao),
heaven and earth are like a bubble and a shadow."

Master Lu Tsu

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One

Right virtue

The five abstentions

To be granted this Tao by heaven, one needs right virtue.
That is, loyalty and reverence to the spirit, humaneness and justice to others,
and strict adherence to the five commandments –

1. To not kill

2. To not steal

3. To not commit adultery, or fornicate, or use pornography – to conserve reproductive energy

4. To not lie

5. To not have addictions, be intoxicated or eat meat.

Only then is there the prospect of attainment.

This is akin to the Hermetic first principles of natural law.

It is the beginning of the 'washing' of the heart (the mind).

Discussion

The Celestial *Way* does not reveal the Tao to individuals who are not virtuous.

The relation of virtue to the Tao – one cannot exist without the other. You must be dedicated, filial, upright, honorable, and pure, and must observe the five abstinences before anything will happen.

Knowledge of the method, hard work, and charitable deeds are all required for the 'true intuition' (silent knowledge) to take hold. There are many people who, while claiming to 'cultivate' the Tao, are attached to power, fame, recognition, and wealth. Do not be deceived by them.

The first step in 'refining' the mind is to tame the impure (desiring) mind.

The deepest secret, which is indispensable from the beginning to the end, is the 'washing' of the heart (the mind) and the purification of the thoughts. This is the 'bath'.

The 'holy science' takes, as the beginning, the knowledge of 'where to stop'; and takes, as the ending, stopping at the highest good.

Highest good is like water.
Because water excels in benefiting the myriad creatures without contending with them
and settles where none would like to be,
it comes close to the Way.

It is beyond polarity.

The deepest secret of the 'bath' is to make the heart (the mind) empty and forever dwell in purposelessness. Therewith the matter is settled.

Preparation

Prohibitions and mandates

Stop 'living with demons' (the ten thousand desires and fantasies leading to life energy loss)
Stop judging others (this leaves no space for maliciousness; humble detachment)

Accept the world as it is (no resistance, the *Way* of harmonious flow)
Always be wise in the use of the power of choice (free will has results/consequences).

Required daily life changes

First, learn what **not** to do in meditation and in life, to avoid those pitfalls.
To make these mistakes means to give up your mastery in order to be a slave.

It is a choice between the spirit and the 'me'. The idea is to convince the spirit with our thoughts, feelings, and actions.

One must not be trivial and irresponsible in heart (mind), but must ensure that his deeds prove his words.

This is all merely a test, designed to convince the spirit.
The idea is to pass the test with flying colours, to convince the spirit beyond any doubt.

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The training is simple and straightforward. Even if you start at eighty years of age, you could attain the Tao in your lifetime.

'You cannot complete the cultivation of original nature and life in a day or a night. Some years of hard work and discipline are required before you will succeed. The time needed to complete the training will depend on when you begin your practice and whether you are diligent or lazy. Progress is not measured by hours and minutes but by the time it takes for the precious substance to emerge.'

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WARNING –

When the practice is started, one must keep going, with no interruption,
pressing on from the obvious and coarse to the profound and fine.
The start and end of the practice must be one. A single uninterrupted flow.

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Begin 100 days of no sex or masturbation. Contain and amass life energy.

Stop 'living with demons' (the ten thousand desires and fantasies leading to loss of life energy; replace desire with love for the spirit).

Stop judging others (this leaves no space for maliciousness; no anger, hate, or violence in thoughts; humble detachment; kindness to others).

Accept the world as it is (no resistance, the *Way* of harmonious flow, sobriety, gratitude).

Wise use of the power of choice (free will, bringing results/consequences, and joy).

We seek immunity and eventual freedom from the 'me' mind, its commands to us to be sexually triggered, to smoke, to judge others, to be in conflict with what is, all of it.

The whole project is for this freedom from being driven by the parasitic vaporous beings, the 'demons'. They are real, and the practitioner can verify their existence by *seeing*. They have colonised our bodies with the 'me', which thinks for us using words, which imposes its own description of the world upon us through the 'me' mind, that we experience as reality and self.

The decision to proceed must be carried out with a collected heart, not seeking success. Success will come of itself. We leave the result up to the spirit, and simply do our best.

At this point you are ready to begin meditation.
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Silence

The 'heavenly heart' is the upper *tan t'ien*, in the core of the head, between the two eyebrows.

When one begins to carry out one's decision, care must be taken so that everything can proceed in a comfortable, relaxed manner.

Do not demand too much of the heart (the mind). Be careful that mind and energy are automatically co-ordinated. Only then can a state of quietness be attained.

During this quiet state, the right space and the right conditions must be provided.

One must not sit to meditate in the midst of frivolous affairs (watching TV, listening to music, being with others, taking part in any worldly affairs). That is, the mind must be free of 'useless preoccuptions' so that it can enter into silence.

Nor should the thoughts be concentrated on 'the right procedure'. This danger arises if too much trouble is taken. The correct way is to keep equal distance between being and not-being.
If one can, through purpose, become purposeless, it has been understood.

All entanglements must be put aside. One must be detached and independent, free.
Now one can let himself go, detached and free.

Meditation is best in the morning. Lay aside all entanglements of the world, of the self.

Sit quite still (silent and settled inside) for a time.

When thoughts, ideas, go very fast, they transform into fantasies. These affect the breathing, like tone and echo.

The best remedy is to 'make a medicine of the illness'. That is, to unite the circulation of the light with the rhythm of breathing.

The right breathing cannot be heard. It is silent. Smooth and deep, capable of moving substance. If it is audible, it is rough and superficial.

Then the heart (mind) must be made quite light and insignificant. The more it is released, the less it becomes; the less it is, the quieter it is. All at once it becomes so quiet that it stops.

Then true (correct) breathing is manifested, and the 'form of the heart' comes to conscious awareness.

When the heart (mind) is light, the breathing is light;
when the breathing is light, the heart (mind) is light.

Steady the heart (mind) by taking care of the breath-energy. That is, the heart (mind) is not influenced directly; rather, the breath-energy is used as a 'handle' to quiet the mind.

This is called 'maintenance of the concentrated breath-energy'.

Bring the heart (mind) to rest by concentrated quietness.

Since the heart (mind) easily runs away, it is necessary to concentrate it by means of the breath-energy.

Breath-energy easily becomes rough, troubled, so it has to be made smooth and tranquil by the heart (mind).

Then the heart (mind) is fixed.
The concentration on the spirit is uninterrupted, even at times between meditations. There is no interruption suffered day or night, and thus the spirit awakens to life.

The awakening of the spirit is accomplished because the heart ('me'-mind, thoughts creating emotions) has first 'died'.

When one can let his heart ('me'-mind, thoughts creating emotions) 'die', then the primal spirit awakens to life.

To 'kill' the heart ('me'-mind) means that the mind has become undivided, gathered into one. It is fixed on one point. 'Me' is forgotten.

Lifestyle and meditation ***(the living manner of the circulation of the light)***

At first, in the beginning, when spirit and energy are still scattered and confused, one should pause his workday occupation. Worldly affairs are kept at a distance, and a quiet place is found where one can concentrate with all one's energy.

If one cannot avoid all disturbances from worldly occupations, at first, then perhaps one will be industrious in the morning and indolent in the evening.

Therefore, at first, put aside household affairs.

Later, one lives **and** works with the circulation of the light, and it doesn't matter if one puts ordinary affairs in order.

One then lives in the world among people, yet in harmony with the light.

For this, in ordinary life, respond reflexively (soberly, as the body) to things without thought of others or oneself (no reflection on any self-images, self or other. There are only bodies/spirits).

Early morning, rid yourself of all entanglements, and meditate 1-2 hours.

Then you can orient your being towards all outside things, activities, circumstances, beings, in a purely objective, reflexive way. This is the sober view.

Continue this without interruption.

If the work of meditation has already led into the 'blissful fields' (confirmatory signs), the heart (mind) is like an expanse of water – when things come, it mirrors them; when things go, they are gone, and spirit and energy unite again and are not carried away by externals.

That is, every entanglement in thought of other people and oneself must be completely given up, let go, released.

Then, when the student succeeds in concentrating with 'true thoughts' always on the space of energy, he does not have to start the light circulating. The light circulates by itself!

When the light circulates, the 'elixir' is made spontaneously; and the performance of worldly tasks at the same time is not a hindrance.

So, keep your workday occupation. If you handle your job by correct thoughts, then the light is not scattered by the outside world-concerns, but circulates according to its own law.

The concentration of the spirit is uninterrupted, even at times between meditations. There is no interruption suffered day or night, and thus the spirit awakens to life.

Two

Conservation of sexual energy

The key to cultivating the body lies in circulating the energy of life in the microcosmic and macrocosmic orbits. Once the leakage of generative energy is curbed, life energy can be gathered, transformed, and circulated within the body.

The leakage of generative or procreative energy at and after puberty is the major cause of the loss of the energy of life. Consequently, there is ultimate emphasis on the gathering, 'cultivating', and 'refining' of *jing*, generative or procreative energy.

After the generative energy is 'refined', it is transformed into 'vapor' and stored as a bundle of energy in the lower *tan t'ien* (a field of energy located at the core of the body, where the womb is in females). Called the 'true seed', this bundle of energy is a spiritual 'fetus' (*yüan shen*) that needs to be protected and nurtured, just like a baby in the womb.

When life energy has been 'refined' and transformed into 'vapor', it will collect in the lower *tan t'ien* as a bundle of energy. This bundle of energy is called the 'spiritual fetus' or the 'Child of the Buddha'.

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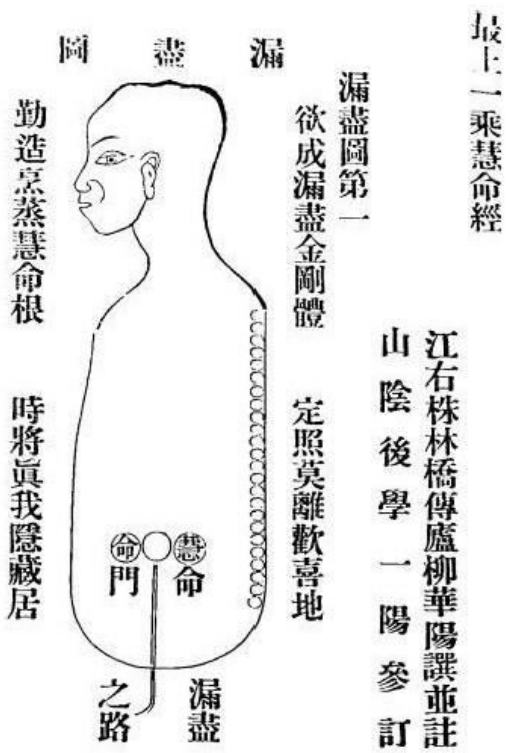

FIGURE 1.
Hui-ming ching Illustration 1: Picture of Leakage.

FIGURE 1.
Hui-ming ching Illustration 1: Picture of Leakage.

Each illustration in the *Hui-ming ching* is accompanied by phrases that are mnemonics of instruction (k'ou-chüeh). The phrases are written in a Chinese literary form in which two phrases form a pair. The pairs are arranged side by side. Thus, the upper two phrases form one pair and the lower two phrases form another pair. Since Chinese is read from right to left, the phrase on the right is always the first half of the pair.

The four seven-word phrases read: "If you want to stop the leakage and attain the indestructible golden body, focus on the radiance and do not leave the happy grounds. Practice diligently to temper the root of life. Always keep the true self hidden in its home." The circle in the abdominal area of the figure is the cavity called the Gate of Life (ming-men). The path that leads from the cavity to the outside is called the path of leakage.

If the leakage is stopped and the procreative energy is drawn back into the body, the energy will be transformed into the primordial 'vapor' of the Tao. When there are no openings for the vapor of life to escape, it will circulate through the microcosmic orbit in the body. In the *Hui-ming ching*, this circuit is called the 'Dharmic Wheel'.

With time, enough 'vapor' will gather to form a bundle of energy in the lower *tan t'ien*. This bundle of energy is the spirit-'fetus'.

The spirit-'fetus' is nourished by the primordial 'vapor' until it is mature. This process is called the 'incubation of the fetus'.

When the spirit-'fetus' is ready to be 'born', it will exit the body at the top of the head.

Discussion

At birth we were endowed with original nature and life. When the 'vapor of life' reaches its height at puberty, it begins to leak out of the body. If we can get guidance from a teacher before the leakage occurs, there will be no need to recover lost energy, and we can enter the realm of the *Tathagata* (he who has attained perfection) immediately. On the other hand, those who have lost life energy must replenish it so that the body can be whole and healthy. They must use movement and stillness to direct the 'vapor of life' inward, and gather that which was lost. When life energy is not excited or stirred by desire, we will become immortal.

The substance transformed is none other than the primordial 'vapor' within. The primordial 'vapor' is secluded inside its cavity. When stirred, it flows out of the body as mundane energy and is lost. If the energy is returned to its original place, it will be transformed into 'vapor' by 'fire'. The transformation, however, will not occur if you apply only 'wind'. 'Wind' and 'fire' must be used together. Inhalation and exhalation must work in synchrony to 'fan the fire' and transform the energy into 'vapor'. The *intent* ('fire') must be directed to the 'vapor's' cavity and the breath ('wind') must be used to reverse the flow. It is important that these two functions be performed together.

Understand the importance of 'cultivating' life. When the energy of life stirs, know how to gather it. Although the life force doesn't leak out, it has to also be 'cultivated', for if the life energy is not 'cultivated', it will be wasted. When the resources of life are gone, death will come.

The ordinary person thinks that by sitting in stillness they can attain the Tao. They do not know that without the true teachings, they will not understand the meaning and function of movement. As a result, their quietude is like living death. They are like the cat who guards an empty hole, waiting for the mouse to appear.

Stillness and waiting, and movement (sexual activation) and the 'backward-flowing method' are the secret teachings of both Buddhism and Taoism. If you follow these methods, your desires will disappear naturally and the mind will become still. This is what is meant by 'using the Tao to tame the mind and using the mind to connect with the Tao'.

With practice, the 'celestial movement' will be initiated in the body. Substance will emerge from nonsubstance, and the 'true seed' will appear. Gather the 'true seed', 'refine' it, and transform it into the 'Child of the Buddha'. The key to this method is, before movement occurs, you must abide in stillness and wait for the movement to happen; when movement occurs, you should use *intent* to hold it and reverse its movement, preventing energy drainage.

Life energy is attracted to *intent*, which acts like a strong magnet upon life energy, pulling it strongly to *intent* and with *intent*, as *intent* follows its unbending pre-commanded course. When life energy moves (sexual activation), *intent* moves. When life energy is still, *intent* is still.

If you do not know the function of movement, you will waste your time, and all your efforts will be in vain. If you want to 'cultivate' life, you must still your mind and wait for movement to occur.

Life energy is primordial 'vapor'. When 'vapor' stirs, it becomes 'water'. Original nature (spirit) is the true *intent*. When *intent* moves, it becomes 'fire'. The heart's (mind's) *intent* must be directed to be united with the 'vapor', so that the 'vapor' reverses its movement.

When the 'vapor' is attracted to true *intent*, it will not flow outside. 'Wind' is breath and 'fire' is *intent*. Although the leakage is curbed when 'vapor' is attracted by *intent*, there may be remnants of untransformed life energy (that is, the old 'me' habit or *intent* to drain energy) left in the body. These residues can stir up desire and create problems.

When movement begins, you must be careful. **Do not allow the substance to leak outside**.

In the midst of primal transformation, the radiance of the light is the determining thing. It should be concentrated, bright.

The dissipation of the radiance of spiritual consciousness is chiefly brought about when the radiance of the light is directed outward, when it flows downward and out. So, the *Way* depends wholly on the 'backward flowing' method.

That method is about the 'heavenly heart' (the mind), which either looks outward at things of the world, or inward at 'the room of the ancestors'. And it is about sexual, reproductive, energy, which either runs downward and outward, or, led back by the awareness and *intent*, penetrates the 'crucible of the creative' (the upper *tan t'ien*) and refreshes heart (mind) and body, and nourishes them. These, mind and life energy, are together the 'backward flowing' method.

The great key of the human body is to concentrate the reproductive energy of the body in the eyes, in the 'heavenly heart' (upper *tan t'ien*).

All methods end in silence.

This marvellous magic cannot be fathomed.

Three

Action leading to inaction

Use action to attain non-action. That is, set the 'me' to act to make the 'me' 'purposeless'.

Rid yourself of all entanglements. This may hurt, but it is mandatory.

Then you can orient your being towards all outside things, activities, circumstances, beings, in a purely objective, reflexive way.

Continue this without interruption.

The heart (mind) is then like an expanse of water – when things come, it mirrors them; when things go, they are gone, and spirit and energy unite again and are not carried away by externals.

That is, every entanglement in thought of other people (or any life form) and oneself must be completely given up, let go, released.

Non-action prevents one from becoming entangled in the materiality of form and image (sexual triggers).

Action in non-action prevents one from sinking into numbing emptiness and dead nothingness.

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As soon as it stirs, we immediately and wholeheartedly go upward to the 'house of the creative'. Thus the spirit-light sees the 'summit' by this 'leader', this 'advance runner'. We lead awareness with the mind. The 'heavenly heart' (spirit mind) rises to the 'summit of the creative' (crown *chakra*), where it can expand in complete freedom.

Then suddenly it demands the deepest silence. Not a single thought arises. All things are forgotten. Body and mind are left, completely released. All entanglements have disappeared without trace.

The pulse stands still and breathing stops. It feels as though one will die, that one is dying. This is the moment, of true creative union. One is engulfed in darkness, in non-perception; and in the midst of this darkness, the 'heavenly heart' suddenly begins a movement.

That movement takes the assemblage point squarely onto the position of silent knowledge, which manifests the *other*, the spirit-self, and one is 'here and here', in two places at once.

This is the return of the One light, the time when the 'child comes to life'.

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If, when stimulated by external things, one moves, it is the impulse of the self (the 'me').
If, when not stimulated by external things, one moves, it is the 'movement of heaven' (spirit).

To put the self over, above, against, 'heaven' (spirit), one can fall and come under the dominion of the 'me' impulses. The impulses (movements with a purpose) are based on the fact that there are external things (objects of desire).

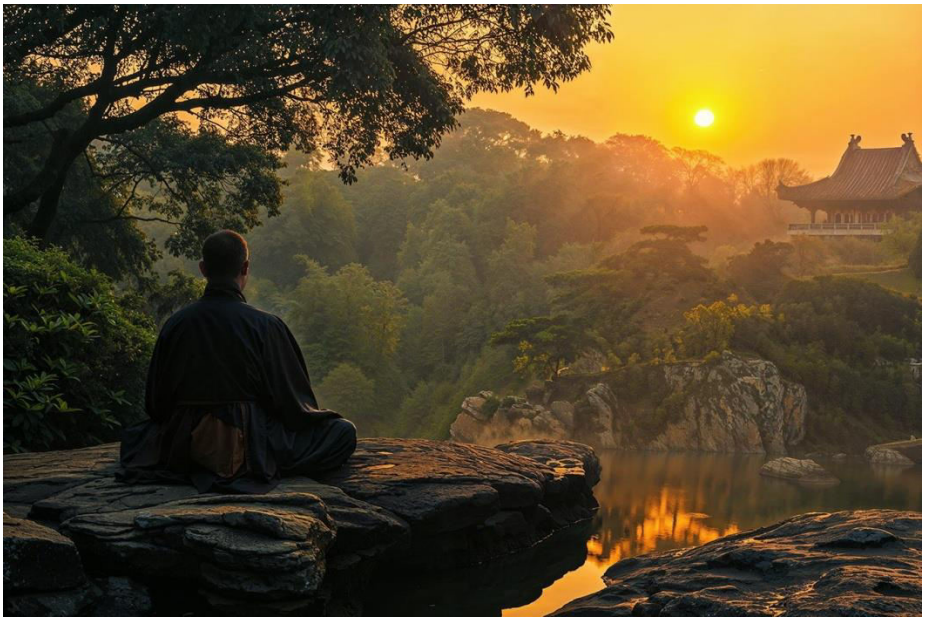
But really, they are thoughts that go on beyond one's own position (that project externally). They are also externally imposed.

Then that movement of thought (impulse) leads to movement of body (having sex or masturbating), draining life energy.

But when no thought arises, when no idea arises, when things are quiet and one is quite decided, and the 'release of heaven' suddenly moves, this is a 'movement without purpose'. This is action through non-action (purposelessness gives rise to the spirit).

So, for this, one must first see to it that body and heart (mind) are completely controlled (under your command), that one is quite free and at peace, having let go of all entanglements, untroubled by any level of excitement, that is, having extinguished sexual desire, and with the 'heavenly heart' (mind) exactly in the middle (the middle *tan t'ien*).

The deepest secret of the 'bath' is to make the heart (the mind) empty and forever dwell in purposelessness. Therewith the matter is settled.



Four

Mistakes to be avoided

In the first phase there are two mistakes to be wary of –

1. Indolence (laziness, sleepiness)

2. Distraction (fantasies, desires, memories, and so on)

To make these mistakes means to give up your mastery in order to be a slave.

It is a choice between the spirit and the 'me'. The idea is to convince the spirit with our actions.

Your work will gradually become concentrated and mature, but before you sit like a withered tree before a cliff, there are still possibilities of error, recognised only when they have been experienced. We experience them, and rectify them.

There are also confirmatory signs of progress.

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One should only let the light fall gently on the awareness.

This means, the spontaneous radiation of the light upon the 'inner eye',
the awareness that 'looks within' (the inner experience of the mind, as opposed to looking out at the world). That is, to sense brightness as an 'inner vision'.

In this way, indolence and lethargy are done away with.

If one does become sleepy, stand up and walk about. When the mind is again clear, then be seated again.

Eventually there will be success without becoming indolent and falling asleep.

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When the awareness becomes concerned, fixated, by things in the world outside (sights, sounds that trigger sexual desire) and by illusory desires, fantasies, of the mind within, it means to 'live together with demons'. These are 'movements with a purpose'.

If one can, through purpose, become purposeless, it has been understood.

The two mistakes of indolence and distraction must be remedied by quiet work that is carried on daily without interruption.

Then success will certainly be achieved.

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Also, one must not fall victim to the 'ensnaring world', where the 'dark demons' ('vaporous' beings) disport themselves.

Do not sink into the world of the dark, where the energy is cold, where breathing is rough, where images of coldness and decay and morbidness present themselves.

If one tarries too long there, one enters the world of plants and stones, which is also of the 'vaporous' beings.

Nor join the animal-spirits. This is utter folly.

All these are wrong paths.
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Confirmatory signs

When one knows the wrong paths, one can then enquire into the confirmatory signs.

Confirmatory experiences during the circulation of the light

In quietness, one may experience 'here and here' (bilocation), and perceive actual, distant things.

One may *see* brightness, lines of light, or shapes of energy.

One may perceive the 'vaporous' (bodiless, 'ethereal') beings, as either energy shapes or frightening people or creatures.

One may become without physical form, bodiless.

One may experience or *feel* the physical body as shining, radiant.

It may become difficult to remain sitting, because one feels as if drawn upward. In time, one may experience actually floating upward (levitation).

One may perceive other worlds, where time passes differently.

The experiences of Morihei Ueshiba

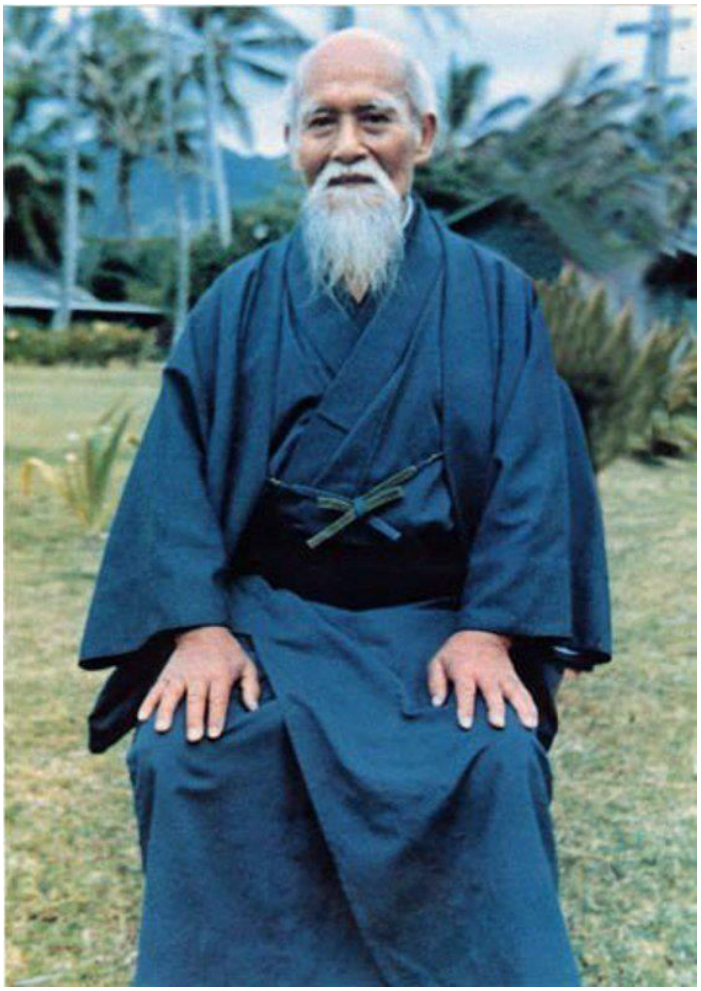
Morihei Ueshiba, the founder of the Art of Peace (Aikido), was on a spiritual quest and was transformed by three visions. The first occurred in 1925, when Morihei was forty-two years old. After defeating a high-ranking swordsman by avoiding all his cuts and thrusts (Morihei was unarmed), Morihei went into his garden.

"Suddenly the earth trembled. Golden vapor welled up from the ground and engulfed me. I felt transformed into a golden image, and my body seemed as light as a feather. All at once I understood the nature of creation: the Way of a warrior is to manifest divine love, a spirit that embraces and nurtures all things. Tears of gratitude and joy streamed down my cheeks. I saw the entire earth as my home, and the sun, moon, and stars as my intimate friends. All attachment to material things vanished."

The second vision took place in December of 1940. "Around two o'clock in the morning as I was performing ritual purification, I suddenly forgot every martial art technique I had ever learned. All of the techniques handed down from my teachers appeared completely anew. Now they were vehicles for the cultivation of life, knowledge, virtue, and good sense, not devices to throw and pin people."

The third vision was in 1942, during the worst of the fighting of World War II and in one of the darkest periods of human history. Morihei had a vision of the Great Spirit of Peace, a path that could lead to the elimination of all strife and the reconciliation of humankind. "The Way of the warrior has been misunderstood as a means to kill and destroy others. Those who seek competition are making a grave mistake. To smash, injure, or destroy is the worst sin a human being can commit. The real Way of a warrior is to prevent slaughter—it is the art of peace, the power of love."

Morihei secluded himself in the country and devoted every minute of his life thereafter to refining and spreading Aikido, the Art of Peace.



Five

Small heavenly cycle (microcosmic orbit)

The three 'hearts' ('cores', tan t'iens)

The lower tan t'ien

This *tan t'ien* is in the lower division of the torso. The lower *tan t'ien* is the 'furnace' for prebirth energy; the 'earth' element's generative and root energies have a close affinity with it. In Taoist internal alchemy the vital essence or *jing* is 'refined' here. The attempt is made to nurture the 'prebirth' life energy and unlock its potential spiritual growth. By condensing energies from the earth as well as the cosmos, a new center at the core is formed. This center with a luminous core, a periphery as large as the universe and as fine as air, motivates the energy of transformation. This energy can move outward for the skillful empowerment of everyday life or inward and upward in subtle internal alchemy.

The middle tan t'ien

This *tan t'ien* is in the middle of the torso. Some texts indicate its position at the solar plexus, others the heart-level region; many will find that it is in fact movable between them. Feelings are generated here. In Taoist internal alchemy, vital energy is refined here. Esoteric Buddhism focuses in this area to visualise an enlightened form of self that expands into the universe to achieve a 'mutual empowerment of self and *other*'.

The quality of consciousness and energy that accompanies this *tan t'ien* is subtler than the previous..

The upper tan t'ien

This *tan t'ien* is located at the core of the head, at the level of between the eyebrows, and is experienced as the 'ego-space', the conscious awareness of the world. The vital spirit is cultivated here. The image when working with this *tan t'ien* is almost always composed of pure light. Its feeling sense is spacious, detached and clear.

Heavenly consciousness (the 'heart' or upper tan t'ien)

'Heart' means core. There are three 'hearts' or cores in the body: the lower abdomen, the solar plexus, and the head. The lower *tan t'ien* is the 'earth'; the head *tan t'ien* is 'heavenly' because it is the highest core, and because, in its natural state, it can *see* 'heaven', the 'One'. The 'heavenly heart' is the mind. All changes of spiritual consciousness depend on the 'heavenly heart'.

Subjugating the daily mind ('me') by circulation of the light

If one wants to maintain the primal spirit, one must, without fail, first 'subjugate the conscious perceiving spirit' (master the mind).

The way to subjugate it is through the circulation of the light.

When the light is circulating, you must forget both body and heart (mind).

The thoughts and the physical body are forgotten ('die') so that the spirit can live.

Absorption and tranquility

We need extreme intelligence and clarity of purpose and method, and of mind and feelings, and the most complete absorption and tranqility.
Full understanding, clear mind and feelings, and utmost absorption and tranquility.
If you don't have these, you won't be able to maintain.

When absolutely quiet, the 'heavenly heart' (*seeing* mind) spontaneously manifests itself. Utmost quiet (silence) brings spirit and body back together, after having been separated by the 'me'.

You need the highest degree of intelligence, clarity, understanding, to find the way to 'apply the secret charm' (*intent* of circulating the light and breathing), which works very accurately yet is so fluid; and you need the utmost capacity for absorption and tranquility to keep fast hold of it.

Conserve sexual energy

No sex of any kind, for 100 days.

Instead, gather and contain that energy in the lower core, around the spirit self.

The proper conditions for meditation

When one begins to carry out one's decision, care must be taken so that everything can proceed in a comfortable, relaxed manner.

Do not demand too much of the heart (the mind). Be careful that mind and energy are automatically co-ordinated. Only then can a state of quietness be attained.

During this quiet state, the right space and the right conditions must be provided.

One must not sit to meditate in the midst of frivolous affairs (eg. watching TV, being with others, taking part in any worldly affairs). That is, the mind must be free of 'useless preoccuptions'.

All entanglements must be put aside. One must be detached and independent, unhooked.

Nor should the thoughts be concentrated on 'the right procedure'. This danger arises if too much trouble is taken. The correct way is to keep equal distance between being and not-being.

If one can, through purpose, become purposeless, it has been understood.

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Early morning, rid yourself of all entanglements, and meditate 1-2 hours.
Meditation is best in the morning. Lay aside all entanglements of the world, of the 'me'.

Sit quite still for a time.
Sitting, wash away all thoughts, cease wanting and worry.

Sit daily with legs crossed; the tongue is laid on the roof of the mouth, the tip of the tongue behind the front teeth on the hard palate, making a 'bridge' for energy to travel down from head to neck.

Breathing must be peaceful and rhythmical. Breathe rhythmically through the nose.
Body and heart (mind) are comfortable and in harmony.

The heart (mind) is quiet. Proper breathing comes from a quiet, tranquil heart (mind).
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The near-dream state

Forget the world and the self.

It is a kind of dream state, between waking and sleeping.

Put awareness on the centerline

Awareness is brought to the centerline of the body.

Find, and keep to, the 'plumb line' of the body's centerline. Here is where the light circulates.

Keep the eyes semi-closed, so that you are looking neither outward nor inward, but are simply aware of the centerline.

The main thing is to let the light stream in without effort, concentratedly. Concentration on the circulating light is fixated.

Bring all states of the heart (mind) to rest. That is true contemplation.

When the flight of the thoughts keeps extending further, stop. Reset contemplation and fixation again. This is the method of making fast the enlightenment.

That means, the circulation of the light.

The circulation is fixation. The light is contemplation. They are one.

Fixation without contemplation is circulation without light.
Contemplation without fixation is light without circulation.

Meditation technique pointers

Bring awareness to the centreline.

Eyelids semi-closed.

The vision and hearing turn inward.

On the centerline, bring awareness to between the eyes. Be simultaneously aware of the lower core.

Tongue to roof of mouth. This bridges head and body for the descent of the light.

Breathing soft, slow, rhythmic and gentle. Inaudible.

Be conscious of indolence as it arises.
Become conscious of distractions as they arise.

The 'heavenly heart' is the upper *tan t'ien*, in the head. It is between the two eyes.

When the light circulates (small heavenly cycle), it goes there, pauses, and radiates.

You have to make the light circulate. This is the deep secret.

The light moves, pauses, moves; when it is made to circulate long enough, it 'crystallizes' into the natural spirit-body.

Concentrate only on circulating the light.

Both the circulation, and the light that is circulating, as one.

Only after 100 days of consistent work is the light genuine; only then can one begin work with the spirit-'fire' (*intent* of the spirit, the energy body).

Proceed in a collected fashion.

After 100 days there develops, spontaneously, in the circulating light, a point of the genuine creative light (*yang* energy).

The student must work towards that point of true energy, and honestly assess when it manifests, with a sincere heart.

Small heavenly cycle

The Tu (Governor, rising) and Jen (Function, descending) meridians

First, the energy goes from the lower *tan t'ien* down to *hui yin*.

The *hui yin* point (perineum/tip of tailbone) collects and holds *yin* energy, which moves, and strongly attracts *yang* chi. *Yang* chi follows with it as it moves up the spine, over the head, and back down to the lower *tan t'ien*, from where it again drops back to *hui yin*, completing one cycle of the orbit.

Use the 'warrior breath' to circulate the light; use the 'scholar breath' to radiate the light into these points –

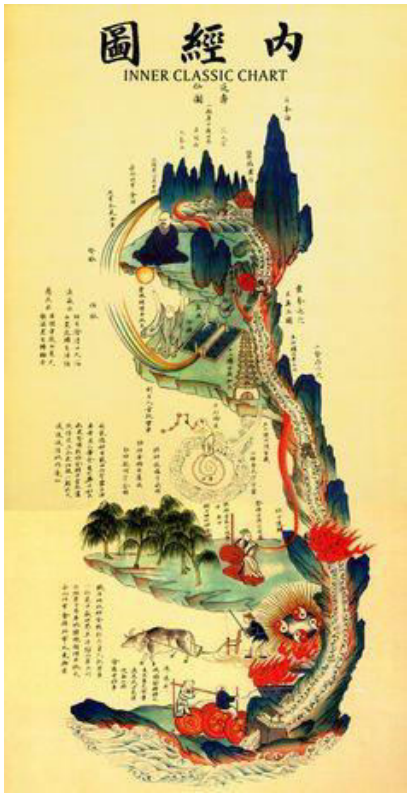
1. Between the shoulder blades
2. The 'jade pillow' (the lower rear skull/occipital bone)
3. The 'third eye' (between the eyebrows)
4. The lower *tan t'ien* (true core of the body, located where the womb is in females)

and use the 'scholar breath' to 'incubate' (breathe into) the amassed, 'compacted' core energy, the 'pearl'.

The spinal column is sometimes called the 'Ganga river' or the '*Ts'ao* stream'. If its course is blocked, you must direct the true *intent* (spirit-'fire', *intent* of the energy body) to 'clear the river mouth' and open the pathway that leads to the top of the head. The top of the head is called 'Mount Sumeru'. The throat is called the 'many-story pagoda' because it is divided into twelve segments acting as a flow-guidance down from the head into the body. Wisdom emerges when 'the circuit is connected to the origin'.

Meditation

Small heavenly cycle



Begin meditation by inhaling, then breathing out as you let the core light drop down, from the lower *tan t'ien* to *hui yin*.

Breathe in – from the *hui yin* up the spine, to between the shoulder blades, pause and radiate the light; to the jade pillow, pause and radiate the light; and over the crown without pausing, to the third eye, pause and radiate the light.

Breathe out – from the third eye down the tongue, into the body, going deep into the lower abdomen into the lower *tan t'ien* (core 'elixir field'), and then the light is again released to drop back down to *hui yin*.

Conclude the meditation by letting the energy go back to the lower core, where it resides and is nurtured.

Just keep making the light circulate. Concentrate on this as a single thought, a single feeling. If this is done for long enough, it crystallizes into being the spirit-body.

When the light is made to move in a circle, that is 'purification of the energy'.

Meditation, Stage 1: Gathering the light.

To make clear the method ('conditions to be fulfilled') by which one enters into the cultivation of life energy –

Look with both eyes at the tip of the nose, using this as the 'plumbline' for the centerline. Feel the centerline clearly.

Lower the eyelids and look within.

Sit quietly with upright body, and fix the heart (the mind) on the center in the 'midst of conditions' (the fulfilment of the conditions above).

Keeping the awareness on the space between the eyes allows the light to penetrate (at each circulation).

Thereupon, the spirit 'crystallizes' and 'enters the center (the mind) in the midst of conditions'.

The spirit returns to the 'womb', the core of the body, in the very centre of the lower abdomen, the lower *tan t'ien* ('elixir field'), the place of amassed life energy.

Only after concentrated work of 100 days will the light be genuine. Only then will it become 'spirit-fire' (energy body, individuated pure *intent*).

After 100 days there develops, by itself, in the midst of the light, a point of the true light (*yang*). Then suddenly, there develops the 'seed pearl'.

Then, one must be still, and wait.

Whenever the spirit moves (that is, whenever you become sexually activated), then use the backward-flowing method and circulate the light.

If you sit in stillness and do nothing, you will lose the opportunity to gather the energy into the 'pearl' of life. When the substance appears, it has a tendency to drain out of the body. If you let it flow in a forward direction (that is, to orgasm), it will run out, but if you reverse the flow, it will be directed back into the body.

After the generative energy is 'refined', it is transformed into 'vapor' and stored as a bundle of energy in the lower *tan-t'ien*. Called the 'true seed', this bundle of energy is a spiritual 'fetus' (*yüan-shen*, 'little spirit' or 'round spirit') that needs to be protected and nurtured, just like a baby in the womb.

At this stage of spiritual development, the meditation methods of the northern branch of the Complete Reality school are used to still the mind and to facilitate the incubation of the spirit-'fetus'.

Doing this, it is as if, in the middle of being, there is non-being.

When the work is completed, and beyond the body is another body, it is as if, in the middle of non-being, there is being.

The key to cultivating the body lies in circulating the energy of life in the microcosmic and macrocosmic orbits.

Once the leakage of generative energy is curbed, life energy can be gathered, transformed, and circulated within the body.

The flow and the ebb of internal energy is regulated by applying the correct amounts of 'heat' during specific phases in the cycle of circulation.

The 'heat' required for 'refining' the energy is generated in the lower *tan-t'ien* (energy field), and the circulation of the energy in the orbits is controlled by the breath. Thus the fast, strong breath, called the 'warrior fire', is used to push energy through the body, and the slow, quiet breath, called the 'scholar fire', is used to 'steam and incubate' the stored energy.

Upper and lower cores, and maintaining the lower core ('womb') energy

The very center core of the body is a point of true power.

Meditation, Stage 2: Origin of a new being in the place of power.

When life energy has been 'refined' and transformed into 'vapor', it will collect in the lower *tan-t'ien* as a bundle of energy. This bundle of energy is called the spiritual 'fetus'.

The spirit-'fetus' is nourished by the primordial 'vapor' until it is mature. This process is called the 'incubation of the fetus'.

Keeping the awareness on the space between the eyes allows the light to penetrate (at each circulation).

Thereupon, the spirit 'crystallizes' and enters the mind-core in the 'midst of the proper conditions' for meditation.

The 'womb', the core, the lower abdomen, the lower *tan t'ien* ('elixir field'), the place of amassed energy.

The awareness is held between the two eyes, where it is 'crystallized'; and simultaneously, one is aware of the spirit's residence at the core of the being, the lower 'elixir field', where it is nurtured and matures. Thus, one has 'mounted to the hall' (upper *tan t'ien*), and has 'entered the inner chamber' (lower *tan t'ien*). Then the 'spirit-fire' (energy body, true *intent*) develops, and the true 'fruit' manifests.

The spirit is allowed to dive down into the lower abdomen, the core of the being, the lower *tan t'ien*, to unite with the energy that amasses there, and to 'crystallize' itself (manifest itself into conscious being).

This is the method of starting the work.

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In time, the primal spirit transforms itself in the 'dwelling of life', into the 'true energy'.

At that phase, the method of 'the turning of the millwheel' (small heavenly cycle) is applied, to 'distill' it so that it becomes 'the elixir of life'. That is the method of the phase of concentrated work.

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When the 'life elixir pearl' is finished, the 'holy embryo' can be formed.

When spirit and breath-energy are firmly united, and the thoughts quiet and immobile, this is described as the 'embryo'.

The breath-energy must 'crystallize', come into conscious being. Only then will the spirit become effective.

'Take maternal care of the awakening and the answering'.

The two energies, spirit and breath-energy, nourish and strengthen one another. *'Daily growth takes place'.*

At this phase, the work is directed to the 'warming and nourishing' of the spirit 'embryo' (circulate the light, using 'warrior breath' and 'scholar breath' when appropriate, and amass energy at the core).

That is the method of finishing its development.

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When the energy-body of the 'child' is fully formed, the work is directed to 'birthing the child', so that it 'returns to emptiness'. That is the method of ending the work.
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When the energy is strong enough and the 'embryo' is round and complete, it comes out of the top of the head.

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The Six Phases of the Circulation of Fire

The schedule of applying 'fire' and 'heat' must be accurate and the procedure must be followed in detail.

The *hui yin* point holds and amasses *yin* energy, which moves, and *yang* chi follows with it as it moves.

Use the 'warrior breath' to circulate the light; use the 'scholar breath' to radiate the light into the key energy centres –

1. Between the shoulder blades
2. The jade pillow (occipital bone, base of skull)
3. The third eye (between eyebrows)
4. The lower *tan t'ien* (true core of the body, lower abdomen);

When the light is in the lower core, use the 'scholar breath' to 'incubate' (breathe into) the amassed, 'compacted' core energy – the 'pearl'.

The flow and the ebb of internal energy are regulated by applying the correct amounts of 'heat' during specific phases in the cycle of circulation. The 'heat' required for 'refining' the energy is generated in the lower *tan-t'ien* (energy field), and the circulation of the energy in the orbit is controlled by the breath.

Thus the fast breath, called the 'warrior fire', is used to push energy through the body, and the softer, slow, warmer, quiet breath, called the 'scholar fire', is used to 'steam and incubate' the stored energy.

The schedule of 'applying fire and heat' must be accurate and the procedure must be followed in detail.

When the process of 'firing' is complete, the 'true image' (the returning spirit of the body) will 'come from the west' (from behind you, as you 'face the east' or the 'direction of knowledge'). This is the key to everything. The secret lies in inhalation and exhalation. The coming and going of the breath are like closing a circuit. The 'true *intent*' must rise and fall in the internal world. This movement is likened to letting go of oneself and yielding.

First the 'embryo' is formed. After a whole year of this, the spirit-self is 'born'.

When the spirit, the 'heavenly ruler', moves, we move with him; and when he is quiet, we are quiet with him. As he alternates, we are with him.

We do not move before he does, or after he does. That is, we are not the 'playthings of demons', and we are not rigid. We are free and fluid. We flow with the spirit.

As soon as it stirs, we immediately and wholeheartedly go upward to the 'house of the creative' (upper *tan t'ien*, mind-space). Thus the spirit-light sees the 'summit' by this 'leader', this 'advance runner'. The 'heavenly heart' rises to the 'summit of the creative', where it can expand in complete freedom.

Then, suddenly, it demands the deepest silence. Not a single thought arises. All things are forgotten. Body and mind are left, completely released. All entanglements have disappeared without trace.

The pulse stands still and breathing stops. This is the moment, of true creative union. One is engulfed in darkness, in non-perception, and in the midst of this darkness, the 'heavenly heart' suddenly begins a movement.

This is the return of the 'One light', the time when the 'child comes to life'.

This is simple and easy. But it takes time and dedication.

From the most ancient times, this is the sequence of the Great *Way*, the true method of producing an eternally living, immortal spirit and holy man.

Discussions

One – The method and the goal

Development, care, and birth of the spirit-self ('fetus')

Only after 100 days of consistent work is the light genuine; only then can one begin work with the 'spirit-fire' (*intent* of the spirit).

Proceed in a collected fashion.

After 100 days there develops, spontaneously, in the circulating light, a point of the genuine creative light *(yang* energy).

The student must work towards that point of true energy with a sincere heart (mind).

All changes of spiritual consciousness depend on the 'heavenly heart' (mind)

We need extreme intelligence and clarity, and the most complete absorption and tranqility.
Full understanding, clear mind and feelings, and utmost absorption and tranquility.
If you don't have these, you won't be able to maintain.

When absolutely quiet, the 'heavenly heart' (mind of spirit) spontaneously manifests itself.
Utmost quiet (inner silence) brings spirit and body back together, after having been separated by the self (the personal 'me').

Use action to attain non-action. Have the purpose of purposelessness of 'me'.

Set the light in circulation; this makes manifest the 'release of heaven' (natural spirit-body). That is, the unconscious becomes conscious, as it does in dreams, but in the daily world.

The key to cultivating life lies in the One cavity

The 'One cavity' is the 'root of the void'. It has neither shape nor form. When the 'original vapor' emerges, the cavity appears; when circulation is at rest, the cavity disappears. The 'One cavity' is the place where the sacred is hidden.

This cavity is great and wonderful. It emerged when we were conceived in our mother's womb. In it, original nature and life are intertwined like flames in a furnace and are united with the laws of the Celestial *Way* and the Great Harmony.

Inside the 'One cavity' is the 'ruling fire' (spirit). At the 'gate' guarding it is the 'subordinate fire' (*yin*). Throughout the body is the 'common fire' (*yang*). When the 'ruling fire' stirs, the 'subordinate fire' will burn and support it. When the 'subordinate fire' moves, the 'common fire' will follow accordingly.

In the way of mortals, the three 'fires' follow the forward path (loss of life energy for procreation through sex); in the *Way* of the Tao, the three 'fires' follow the reverse path. Therefore, the 'One cavity' that dissipates the energy of life is also the cavity from where the sacred form emerges.

The 'furnace' is in the lower *tan-t'ien* and the *intent* must be directed to it.

The spirit is allowed to dive down into the lower abdomen, the core of the being, the lower *tan t'ien*, to unite with the energy that amasses there, and 'crystallize' itself.

This is the method of starting the work.

The 'cavity of the Sacred (Central) Palace' is located at the solar plexus, deep at the core of the body. It is where the 'fetus' of the Tao is nourished. When the 'Child of the Buddha' enters this place, the body will feel like 'floating clouds and falling rain'. The 'hundred channels' will be open and circulation will flow to the four limbs.

'When this happens, you must immediately rotate the ***mind's eye*** *left and then right thirty-six times. Next, rotate it right and then left twenty-four times. Finally, you should let it settle in stillness. Original nature and life will now be gathered in the Central Palace to nurture the 'fetus' of the Tao.'*

In time, the primal spirit transforms itself in the 'dwelling of life', into the 'true energy'.

At that phase, the method of 'the turning of the millwheel' (microcosmic orbit) is applied, to 'distill' it so that it becomes 'the elixir of life'. That is the method of the phase of concentrated work.

When the 'life elixir pearl' is finished, the 'holy embryo' can be formed.

When spirit and breath-energy are firmly united and the thoughts quiet and immobile, this is described as the 'embryo'.

The breath-energy must 'crystallize'. Only then will the spirit become effective, have volition, have agency.

'Take maternal care of the awakening and the answering'.

The two energies nourish and strengthen one another. *'Daily growth takes place'.*

At this phase, the work is directed to the 'warming and nourishing' of the spirit 'embryo' (circulate the light, and amass energy at the core). That is the method of finishing its development.

When the energy-body of the 'child' is fully formed, the work is directed to 'birthing the child', so that it 'returns to emptiness'. That is the method of ending the work.

When the energy is strong enough and the 'embryo' is round and complete, it comes out of the top of the head.

Meditation, Stage 3: Separation of the spirit-body for independent existence.

The 'fetus' of the Tao

The 'fetus' of the Tao is also called the 'Child of the Buddha'.

This 'fetus' has neither shape nor form. It is created from two 'substances' and is produced by the spiritual 'vapor' within. First the spirit enters the 'vapor', then the 'vapor' (*jing* chi) embraces the spirit. When spirit and 'vapor' are united and *intent* is still, the 'fetus' will emerge.

The scripture describes the two substances as 'coming close and responding to each other'. Nourishing one another, the two will grow and mature. When 'vapor' is sufficient, the 'fetus' will become round. Eventually it will emerge from the head. This phenomenon is called the 'fetus emerging when the form is complete'.

When the 'fetus' of the Tao is first conceived, the 'post-creation breath' is still tangible although elusive. This state is called 'forgetting the form'. At this time you must direct your *intent* to the spiritual 'womb' (the 'One cavity') and maintain absolute stillness. Do not become sleepy or bored. Be alert and awake at all times. This state is called 'illuminating the form'. When you *see* the 'moon' rise from the *tan-t'ien*, use the 'true *intent*' to hold it. Unite the 'sun' and 'moon' (*yang* chi and *yin* chi), gather them, and hide them within the lower *tan t'ien*. Remain in the absolute stillness of the void and let no thoughts arise. When everything has 'returned to the origin', the Great Tao (the Supreme Ultimate) will emerge. Movement will begin again when stillness (inner silence) has reached its limits.

The pure *yang* substance will embrace the 'fetus' of the Tao. After this substance has merged with the 'fetus' of the Tao, it will descend and flow to the base of the spine. From there it will rise, go up the spine and over the top of the head, and then drop into the Central Palace. This precious substance is the source of nourishment for the 'fetus'. When nostril breathing becomes faint and intangible, supreme stillness (true inner silence) will take hold.

When you *see* 'flowers falling', you will know that the 'fetus' is mature; if not, the 'fetus' is still incomplete. When you *see* images of 'falling flowers', you should let the *intent* (energy body) emerge from stillness (inner silence). Direct (command, *feel*) it to leap out; inner silence so that the 'celestial knowledge' comes of itself is the key to that escape.

Emergence of the 'fetus'

The spirit is the emerging *yang*-spirit. It is also called the 'Child of the Buddha'.

Know the method of 'cultivating life', and you will be able to maintain your body and realize the Taoist 'Child of the Buddha', which is your real natural self.

When the spirit first leaves the body, images of 'Bodhisattvas' may appear. If they talk to you, do not answer them and do not let your *intent* wander. Let the spirit leave and re-enter naturally, but do not allow it to travel far. The emerging spirit should not be attached to the 'ten thousand things'. When a 'wheel' of bright light appears, move your 'dharma body' toward the light. Merge with it and draw it into the mundane body. Once the mundane body and the 'dharma body' are united, feed it with the energy of life. Gradually the mundane body will be transformed into 'vapor' (pure energy).

If the mundane body is not nourished by the golden light, 'impurities' will settle,and the body will not be transformed into 'vapor'. The amount of 'impurities' (things that disrupt natural harmony, balance, and spiritual clarity, including toxins, unethical behaviors, and negative emotions) collected will depend on the amount of virtue and merit you have accumulated. The secret teachings of the 'celestial wheel' have now been completely revealed.

Discussion of the conception of the spiritual 'fetus' and its 'birth'

When life energy has been 'refined' and transformed into 'vapor', it will collect in the lower *tan-t'ien* as a bundle of energy. This bundle of energy is called the spiritual 'fetus' or the 'Child of the Buddha'.

When the 'fetus' materialises in the lower *tan-t'ien*, the practitioner will feel his body emanate a strong radiance.

As the spiritual 'fetus' matures, the body and mind continue to be transformed. The practitioner begins to acquire occult powers. He is transfigured mystically.

When the 'fetus' of the spirit first emerges from the body, it hovers above the head of the practitioner and does not wander far. However, as the spirit matures, it will travel farther and farther to different realms to learn from the immortals and enlightened beings.

The *Way* of the Tao summarised

1
When we were in our mother's womb, we were filled with the primordial energy of the Tao. In the natal state, original nature and the energy of life are united.

2
At birth we come into contact with the world. When air is inhaled through the nostrils, the primordial breath within is 'contaminated' and the connection with the Tao is broken. Original nature and life energy separate, the former moving to the heart (mind) and the latter moving to the 'kidneys' (reproductive organs).

3
At puberty, sexual desire is aroused. When the primordial life force is transformed into procreative energy, it begins to leak out of the body. The leakage of life energy is the primary cause of aging, illness, and premature death.

4
If the leakage is stopped and the procreative energy is drawn back into the body, the energy will be transformed into the primordial 'vapor' of the Tao. **When there are no openings for the 'vapor' of life to escape, it will circulate through the microcosmic orbit in the body**. In the *Hui-ming ching*, this circuit is called the 'Dharmic Wheel'.

5
With time, enough 'vapor' will gather to form a bundle of energy in the lower *tan-t'ien*. This bundle of energy is the spirit-'fetus'.

6
The spirit-'fetus' is nourished by the primordial 'vapor' until it is mature. This process is called 'the incubation of the fetus'.

7
When the spirit-'fetus' is ready to be 'born', it will exit the body at the top of the head.

8
Initially, the spirit-'child' hovers around the head of the practitioner. But as it matures, it will travel farther and farther from the shell (body) that conceived it. In its journey to the different realms of existence, it will learn how to return to the Tao.

9
Finally, when the spirit has completed its training, the practitioner willingly gives up the shell to liberate the spirit for its final return to the Tao.

Discussion

In the *Hui-ming ching*, the key to cultivating the body lies in circulating the energy of life in the microcosmic and macrocosmic orbits. Once the leakage of generative energy is curbed, life energy can be gathered, transformed, and circulated within the body. The flow and the ebb of internal energy are regulated by applying the correct amounts of 'heat' (*intent* to provide 'heat' at specific locations) during specific phases in the cycle of circulation. The 'heat' required for 'refining' the energy is generated in the lower *tan-t'ien* (energy field), and the circulation of the energy in the orbits is controlled by the breath. Thus the fast breath, called the 'warrior fire', is used to push energy through the body, and the slow, warm, quiet breath, called the 'scholar fire', is used to 'steam and incubate' the stored energy.

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The key to health and longevity lies in transforming the mundane body into a subtle body, where energy is conserved and regenerated constantly.

After the generative energy is 'refined', it is transformed into 'vapor' and stored as a bundle of energy in the lower *tan-t'ien* (a field of energy located at the core of the body, where the womb is in females). Called the 'true seed', this bundle of energy is a spiritual 'fetus' (*yüan-shen*) that needs to be protected and nurtured.

At this stage of spiritual development, the meditation methods of the northern branch of the Complete Reality school are used to still the mind and to facilitate the incubation of the spirit-'fetus'.

When life energy has been 'refined' and transformed into 'vapor', it will collect in the lower *tan-t'ien* as a bundle of energy. This bundle of energy is called the spiritual 'fetus' or the 'Child of the Buddha'. When the 'fetus' materializes in the lower *tan-t'ien*, radiance will emanate (be *seen* or *felt* to emanate) from the body of the practitioner.

During the 'incubation' period of the spirit-'fetus', the practitioner may experience lights, colors, and sounds and *see* images of 'deities', enlightened beings, and landscapes of the immortal realms (other worlds, infinite as is this universe). These sensations are landmarks of spiritual progress and will only appear when the practitioner has reached a certain level of development.

As the spiritual 'fetus' matures, the body and mind continue to be transformed. The Taoist practitioner begins to acquire occult powers, and like the enlightened Sudhana entering the abode of the Manjushri Buddha described in the *Hua-yen ching*, he is transfigured mystically.
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When the spiritual 'fetus' is born, that is, when the 'fetus' of the spirit first emerges from the body, it hovers above the head of the practitioner and does not wander far. However, as the spirit matures, it will travel farther and farther to different realms to learn from the immortals and enlightened beings.

Descriptions of the spirit leaving the body to travel to other realms of existence are found in both the *Chuang-tzu* and the *Lieh-tzu*. One group of Taoists, however, made spirit travel the center of their practice and developed it to a level of sophistication unmatched in any other sect. They were the *Shang-ch'ing* Taoists, and although their influence is not explicitly acknowledged by Liu Hua-yang, their teachings are evident in the *Hui-ming ching*'s description of the maturation and education of the spirit-'child'.

Finally, when the spirit has learned how to return to the Tao, the *Wu-liu* practitioner (It is *Wu-liu* who declare that once we can stop *jing* leakage , we can live forever) voluntarily sheds the body-shell to allow the spirit to return to the primordial energy that originally gave it life.

Heavenly consciousness

The Great 'One'

The 'Golden Flower' is the symbol of the light, the energy of the Great 'One'.
Hold fast to this, the primal Great Spirit.

The 'heavenly heart' (mind) is the dwelling place; the light is the dweller, the master.

In carrying out the fundamental principle of circulating the light, you need seek no other methods, but must only concentrate the mind on that.

The light is not in the body alone, nor is it only outside the body. Everything that exists IS this light, is in this light.

Understanding and clarity; perception; enlightenment; all movements, **are** this light. It fills all spaces and **is** all things.

But also, the light of the individual body passes through heaven and earth to infinity.

So, when the light is circulating, then heaven and earth, the mountains and rivers, are all circulating with it at the same time.

'Heaven' is the 'house of the creative' is the Great 'One', the All-energy that penetrates, and **is**, the earth, the cosmos, and all things and beings.

The primal spirit and the conscious spirit

The 'primal spirit' is infinity, the All, the unspeakable; and our own spirit.
The 'conscious spirit' is the body, the daily self.

By collecting the thoughts, by concentrating only on circulating the light, if one keeps this up for a long time, there develops quite naturally, in addition to the physical body, the awareness of yet another spirit-body.

If the thoughts are absolutely tranquil so that the 'heavenly heart' (mind) can be *seen* (can *see*), the 'spiritual intelligence' 'reaches the origin' (*sees* the All energy) unaided.

In prolonged silence, one *sees* the light of the Great 'One'.

The cavity of the mind

In its mundane state, the mind prefers movement to stillness. It wants to be excited by new things; it shifts and stirs; it enters and leaves the cavity casually; and it does not know how to return to its original home.

Death comes because we do not understand the nature of mind. However, if we know how to use wisdom and life to tame the wayward mind, we can change our animal nature into original nature and transform the dominion of the 'knowledge-spirit' (the 'vaporous intruder in the mind'; the 'me') into the return, the reinhabitance, of the mind by the original spirit.

Whoever seeks eternal life must search for the place whence human nature and life originally sprang. That is, the Great 'One'.

Only the primal spirit and the true nature overcome time and space. The primal spirit is beyond the polar differences. Here is the place where heaven and earth derive their being.

When we understand how to grasp the primal spirit, we overcome the polar opposites of light and darkness, and tarry no longer in the 'three worlds' (hell, earth, and mundane 'heaven'). But only he who has envisioned human nature's original face is able to do this.

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The goal of the *Shang-ch'ing* Taoist is to enter into an ecstatic union with the Tao. This union is accomplished by visualising the 'deities' who are the 'manifestations of the Tao' and by journeying 'to their abodes in the sun, moon, and stars'. *Shang-ch'ing* 'celestial travel' consists of two stages — leaving the earth to fly to a celestial body; and wandering from one constellation to another. The former is a short sojourn away from the earthly realm, while the latter is a long journey that takes the spirit of the practitioner to the far reaches of the celestial realm. These two stages of *Shang-ch'ing* celestial travel parallel the two stages of spirit travel in *Wu-liu* practice. When the spirit-'child' first emerges from the body, it makes only short journeys away from the body. However, as the spirit-'child' matures, it will go farther and farther from the body of the practitioner, wandering from one realm of existence to another to learn from the immortals and enlightened beings.

Finally, when the spirit has learned how to return to the Tao, the *Wu-liu* practitioner voluntarily sheds the body-shell to allow the spirit to return to the primordial energy that originally gave it life.

"The spirit-fire is transformed into an empty form. The light of the original nature radiates within to return to its true origin. The mind's seal hangs high in the sky like the shadow of the pure moon. The raft reaches the shore in the glow of the light of the sun."

Absolute extinction in the void

"One bright ray of light hovers over the dharma universe. When both are forgotten, stillness is numinous and empty. In the void of the great expanse, the celestial mind shines. The waters of the ocean are clear and the moon is reflected in the deep lake."

"When there is no birth, there will be no death. Nothing leaves and nothing comes."

"When the clouds scatter, the sky is blue and the mountainscapes are clear. Returning to life in ch'an (zen) stillness, the full moon stands alone."

The transformations of the body

"As mind divides and shape emerges, the true form rises from the cavity. Together with the spirit, it is transformed into the void."

"When there is nothing coming in or going out, the wonderful Tao is realized. The form divides into spirit-bodies to return to the true origin."

Meditation, Stage 4: The centre in the midst of the conditions.

Two – Sexual energy

Sealing, conserving, amassing, protecting, and repurposing sexual energy

Basics

1 Circulate the light and maintain the center.

2 Guard the center core energy.

No sex of any kind, for 100 days. Instead, gather that energy in and around the lower core, the dwelling of the spirit self.

Circulation of the light and protection of the centre

Just keep making the light circulate. Concentrate on this as a single thought/feeling.
If this is done for long enough, it 'crystallizes' into being the spirit-body.

When the light is made to move in a circle, that is 'purification of the energy'. Doing this, it is as if, in the middle of being, there is non-being.

When the work is completed, and beyond the body is another body, it is as if, in the middle of non-being, there is being.

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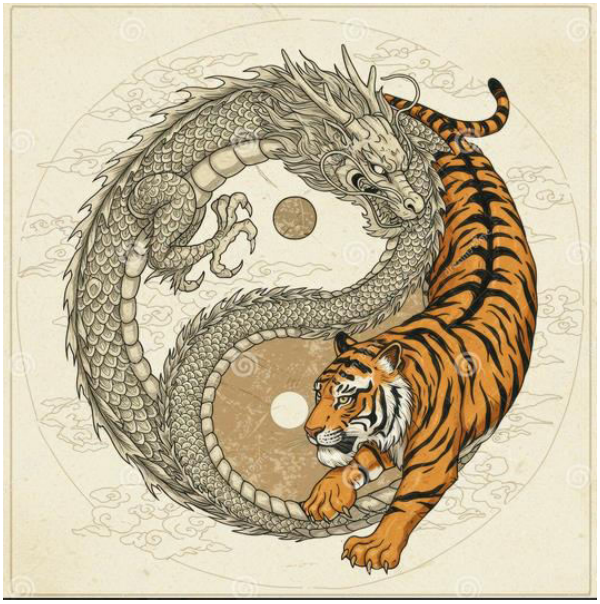
Discourse on stillness (*ch'an*) and movement (*chi*) **by Ch'an-chi lun**



Original nature and life are symbolised by the dragon and the tiger. The dragon represents movement and the tiger represents stillness, and the cycle of movement and stillness is the key to the secret work in the body.

The Great Tao cannot be attained without the knowledge of original nature and life.

Attain enlightenment by 'cultivating and refining original nature and life' according to the principles of stillness and movement.

Original nature and life are united when we are in our mother's womb. At birth they are separated into distinct entities. Before puberty the precious life force is strong and plentiful. However, when the primordial substance of life is aroused by the physical and emotional changes that accompany puberty, it will leak out of the body. If we can prevent this leakage by turning the light inward and guiding it with *intent*, we can send the 'precious primordial substance' back to the 'Northern Sea' (upper *tan t'ien*). This is the process of 'harmonising, uniting, and gathering the substance'.

Because the 'substance' can circulate, the process is often referred to as the 'secret work'. If it is not called the 'secret work', people will not understand the important role of the 'supreme treasure' (the 'substance') in the circulation of the energy of life.

If you sit in silence but do not understand the unity of original nature and life, you will be trapped in unproductive stillness and will never find the 'true seed'.

When movement stops, stillness is manifested as non-differentiation – this is called *ch'an* (zen). At the height of stillness (inner silence), movement will begin again – this is called *chi*. At this time you must hurry and gather 'that which is round and spinning about'. Initiate 'the movements of opening and closing', and 'set the primordial workings of the Dharmic Wheel in motion'. In this way, the 'true precious seed' will 'return deep into the roots'. The ancient sages called this 'the way of recovering life and returning to the origin'.

Gather the 'seed of the Buddha' by exchanging action for nonaction. Illuminate it in silence and stillness. Where the heart (mind) and the eyes meet (inner vision) is where you will find the 'pearl of Shakyamuni'. The 'pearl' shines. Active and playful, it flows everywhere.

You must not be anxious or suspicious (doubting) when you are practicing the secret work. Wait patiently for the circulation to occur. This is a most wonderful and effective way of gathering the essence of life. When energy moves, it will 'penetrate the three iron gates'. This is called 'transcending mortality and entering the sacred'.

When the 'sacred pearl' has returned to the center (lower core), you should hold on to it gently and let it glow – this is *ch'an*. In the stillness of *ch'an*, you will feel a deep sense of happiness and bliss.

However, in the center of nonaction, suddenly there will be action – this is *chi*. If nonaction is not named *chi* (or movement), people will not know that such a wondrous thing exists and will only focus on the 'womb of the fetus'.

When the 'wonderful substance' has run its course and is guided back to the 'womb' to settle in prolonged stillness – this is *ch'an*, or the 'process of extinguishing birth and death'. When stillness is absolute, a 'substance' will suddenly appear – this is *chi*. Waiting for it to gather – this is *ch'an*. When it emerges – this is *chi*. Gather and hide it, letting it glow softly while holding on to it – this is *ch'an*. When it is 'illuminated' in stillness, two 'substances' will flow out of the 'bubbling spring cavity' (earth *yang* chi energy enters the body through the soles of the feet, goes up the legs and spine to the crown and third eye, then down to the middle *tan t'ien)* – this is *chi*. After gathering it, there is a period of stillness (inner silence) – this is *ch'an*, or the 'process of dissolution'. When everything (the gathered *yang* chi) is 'dissolved', 'snowflakes' will be *seen* fluttering around – this is *chi*. At this time, you should come out of stillness without delay. If you let the 'seed' stay in the 'womb', the 'mysterious transformation' will be lost.

When the 'fetus' emerges, it will be liberated from the 'three realms'. Waiting in stillness for it to emerge completely – this is *ch'an*. When a 'shaft of golden light' is 'suspended in space' – this is *chi*. Gather and direct it inward, letting stillness settle in stillness – this is *ch'an*. After a long period of stillness, form and spirit will both 'dissolve'.

This is the end of the cycles of *ch'an* and *chi*.

When we were born, we were endowed with original nature and life. To attain the Tao is to recover the original nature and life that were once a part of us. Original nature and life are symbolised by the dragon and the tiger, and the natures of the dragon and the tiger are manifested as movement and stillness.

Movement is called *chi* and stillness is called *ch'an*. Many names have been used, but they all refer to original nature and life. Anything other than original nature and life **are not real** and are the products of the imagination of those gone astray.

Many schools try to penetrate the secrets of original nature and life, but fail to grasp the essentials. Some 'cultivate original nature'; some 'cultivate life'; but none of them know how to 'cultivate' both. In the end, they all fail because they do not know that original nature and life must be 'cultivated' simultaneously before we can attain the Tao.

The nature of mind is described as *ch'an* and the nature of the 'kidneys' (sexual organs) is described as *chi*. When we are conceived in our mother's womb, the 'vapors' (energies) of our father and mother are joined. A point of numinous (two, fused into one) light, which is original nature, is enclosed in the fetus, which grows around it.

At birth the two (body and spirit) are separated. For most people, original nature and life remain apart all their life, through old age and death.

At about thirteen years of age, the primordial 'vapor of pre-creation' hidden in the *tan-t'ien* begins to stir. When the 'way of post-creation' (impulse to have sex) directs the order of things, the 'vapor of pre-creation' is excited. If this 'vapor' is not 'cultivated' when it first stirs, it will force open the 'gates of *yang*', be transformed into its 'post-creation' form, and drain (be expelled) out of the body.

When *chi* (movement) occurs, images (sexual fantasies) appear internally and the sexual organs feel stimulated externally.

"Direct the spirit into the cavity and the vapor will return to its cavity naturally."

When the flow is forward (downward-outward flowing), the 'vapor' becomes procreative energy and will leak out of the body. When the flow is reversed, the 'vapor' is transformed into the 'primordial vapor', which is the 'precious substance of life'. *Chi* is movement. The 'primordial vapor' is the life force. When the 'vapor' is stirred, it will drain away. When it is all gone, life is lost. Those who cultivate the Tao must not let the life force drain away. They must contain it within so that they can realize the Tao. This 'vapor' is the energy that creates life. Therefore it is called 'the precious substance'.

Only if original nature and life are united, utilising the techniques of harmonising and gathering the 'vapor', can the 'true seed' be 'conceived'.

When movement is at rest, the *yang* force will not be excited, and the life energy will not stir. When movement ceases, you should draw the light inward and stop all thoughts and action. This state is called *ch'an*, or stillness.

Draw the substance into the 'Central Palace' (middle *tan t'ien*, feeling center) and apply the method of 'closing and opening'. 'Closing and opening' refer to internal and external breathing.

When inhalation and exhalation are in synchrony, the 'primordial gate' (at the bottom of the lower *tan t'ien*) will open and the 'true seed' can enter the path of the *tu* and *jen* meridians. Because the breath is used to 'chase the seed' through these channels, this technique is called the 'method of the primordial movement of the Dharmic Wheel'.

The 'seed' is hidden in the lower *tan-t'ien*. When it circulates, it will return to the 'original cavity of life'. All this is accomplished by 'turning the Dharmic Wheel'.

Original nature and life are thus 'refined'. 'Wind' (breath) is used to 'fan' the circulation and draw the light inward. The inward gaze must be sustained for seven days. The **mind** and the **eyes** should be directed to the '**child**' so that the three are intertwined. The 'womb' inside is red but the light emanating from its outside is white. When the *tan-t'ien* becomes warm, 'sweet nectar will collect in the mouth'. This is the 'furnace'.

The *intent* must be still when the 'child' emerges from the 'furnace'. After the 'child' is 'conceived', the 'fetus' and *intent* must be circulated together. 'Use softness to subdue hardness' and 'collect that which is flowing with movement'. In the 'cultivation of life', there is no other method than this.

The 'Child of the Buddha' is 'tempered' in the area below the navel (lower *tan t'ien*). Once the 'child' is mature, it must leave its magical environment, and go to the middle *tan t'ien*, then out into the world. If it does not leave, it will have been conceived in vain.

When you apply 'heat' to 'incubate' the area below the heart and above the kidneys (the solar plexus or middle *tan t'ien*), you will be enveloped by a bundle of the 'great harmonious vapor of the celestial realm'. You will be in a state of bliss and feel as if you are intoxicated. The Buddha called it 'the three flavours of *ch'an* stillness'. The Taoists called it 'the sweet dew that hangs suspended in the middle of space'. Many people do not know that co-operation between 'the human and the celestial ways' is necessary to attain the Tao. The 'celestial circulation' (small heavenly orbit) must be guided by *intent* before it can enter the 'Central Palace' (middle *tan t'ien*).

After two or three cycles of inhalation and exhalation, something will emerge in the middle *tan-t'ien*. Glowing brightly and 'suspended in the middle of space', this thing is shapeless and formless. At this time, you must use 'the secret method of the celestial order' to gather the light into the 'womb' of the middle *tan t'ien*. Empty your thoughts and cease all actions. Be absolutely still but remain alert. Two streams of the *yang* substance will then rise from the 'bubbling spring cavity' (through the soles of the feet), up the legs and spine, to the top of the head, and then fall into the 'Central Palace'. When there is no breath coming from the nostrils, the six meridians are at rest. When there is 'no coming out and going in', you have 'attained the true reality'.

Do not let the 'fetus' come out too quickly. When the 'fetus' emerges from the top of the head, it will hover a foot or two above the body. You will have that viewpoint. You will have both viewpoints.

The methods of *ch'an* kept secret over hundreds of years have now been completely revealed.

Discourse on the correct method of energy work **by Cheng-tao kung-fu chih-lun**

When you first learn to 'cultivate life', you should practice your meditation in a quiet room. The body should be like a tree and the mind should be like cold ashes. Let the light of the spirit be your guide. Put original nature (spirit) and life (*jing* energy) in the same place. This is the first step in cultivating the Tao.

When stillness has reached its height, movement will begin.

When true stillness (inner silence) takes hold, movement will begin. This is not conscious *intent* or activity in the mind, but the movement of 'vapor' in the *tan-t'ien*. *'The Fifth Patriarch (Ch'an master Hung-jen) described it as the 'emergence of feeling', and the Sixth Patriarch (Ch'an master Hui-neng) spoke of 'the desirous mind' as the 'Tao mind'.* If students do not understand the nuances of this teaching (sexual activation), they will not know the meaning of 'movement'. As a result, they will not know where to begin and how to progress.

The ordinary person does not know the method of 'cultivating and refining life'. Thus, when movement occurs, the mind is stirred into desire, and the life force flows out uncontrolled.

Following the path of mortals, men and women use the energy of life to procreate, just as males and females of all life-forms use their energy to copulate and create the 'ten thousand things'. However, while other life-forms only expend energy to procreate, humans use the energy for pleasure. Moreover, the ordinary person believes that the enlightened ones too desire sexual pleasure. They misunderstand the teachings because they do not know that the Buddha had waited in stillness for the movement of the life force to stir, and had used 'fire to refine it' and 'wind to fan it', **before** the mind was excited.

When the 'external kidneys' (the testes) are 'drawn in' and the mind is like clear water, how can there be sexual desire? When the seed is directed inward by the wind, how can there be desire in the mind? These things are part of the natural way of the Tao, and are the forces that move the sky and the earth. Everything must happen naturally. The mind must not be engaged.

The ancient sages had several names for the 'primordial vapor'. They called it 'substance', 'water', and 'that which is produced in the chamber'. The all-important 'cavity' is the 'cavity of the vapor' located in the *tan-t'ien*. When it is open, it is the 'Life Gate' (*Ming men*, often misunderstood as being located on the spine between the actual kidneys, which are **code** for the reproductive organs). For both men and women, this is where the procreative energy flows from.

When we were conceived in our mother's womb, we were endowed with this 'vapor', which is the force that created all things. Our Buddha nature is also contained in this 'vapor' because the 'vapor' is also the 'celestial mind' and 'original nature'. It flows through the eight meridians and is connected to the mother's breath. Therefore the fetus does not breathe through its nose or mouth when it is in the mother's womb. When it emerges from the womb, however, the 'shell is broken', and its mouth and nose come into contact with the world. But because the eight meridians are still sealed, the 'primordial vapor' remains locked within.

At puberty, the 'primordial vapor' surges through the 'gates' and flows out. Once the 'vapor' begins to dissipate, the cavity can no longer be closed. From here on, when movement occurs, the 'vapor' will drain out of the body.

"If there is desire in the body and the mind, the roots of desire are not severed."

Life energy originates in the *tan-t'ien*. One can say that it is the very center of the force that holds us together as a conglomerate of separate awarenesses, the life force, which pulls all the aware emanations that comprise our individuated being inward, and holding them, cementing them, in the shape of a luminous sphere.

That center point is the being's true awareness, and it is our spirit. It can be made to move, to first drop to the *hui yin* (perineum/tip of tailbone), the point where *yin* energy accumulates and is held. From there, it flows up the spine, over the crown, to the third eye; and then down the front of the body, back to the lower *tan t'ien*. Then the cycle repeats, and it drops once more to *hui yin*. This circuit is called the 'Dharmic Wheel'.

The movement of the life energy is driven by both internal and external breathing. When the external breath descends (you breathe in), the internal breath rises (up the spine);when the external breath rises (you breathe out), the internal breath descends (down the front of the body and back into the lower core). Moving in synchrony with the breath, the energy first, on the in-breath, rises to the top of the head, and as it rises, pausing at the point between the shoulder blades and at the jade pillow (occipital bone, the lower back of the skull), passing quickly over the crown, and pausing at the third eye; and then, on the out-breath, it drops deeply into the abdomen. *'This is what the Sixth Patriarch (Hui-neng) meant when he said, "I have a substance. Upward, it supports the sky. Downward, it sinks into the earth." '*

The 'Celestial Mind' is the 'Yellow Center'. It is situated 'between the sky and the earth' and is called the 'Celestial Pivot' (middle point between heaven and earth) or the 'Handle of the Bushel' (of the three *tan t'iens*). This is the middle *tan t'ien*, located at the solar plexus/heart level at the core of the mid-abdomen, the feeling center, which is the guide, the silent 'voice' of the spirit.

In the 'macrocosm of the sky' it is the 'Celestial Mind'. In the 'microcosm of the body' it is 'the true *intent* in the Central Palace' (the middle *tan t'ien*; the mind connected to the heart). If you lose the true *intent* (the spirit's *intent*), your body will be like 'a minister without a sovereign'. The true *intent* is the 'cog that anchors the turning of the wheel'. It must be present in the 'Central Palace' (as *feeling*) when 'the Dharmic Wheel is set in motion'. When the 'Dharmic Wheel turns', *intent* and life energy must move together in the *tu* (governing vessel, governs *yang* energy, flows up the spine and over the head, and ends at the third eye) meridian. If *intent* moves but life energy does not, or vice versa, the 'Child of the Buddha' will not be 'conceived'.

True *intent*, awareness holding a silent feeling as a command, directs the life energy *yin*, which pulls *yang*.

If you want to 'return to the original ground', you must contain and gather the 'vapor'. Let the energy rise and fall. 'Steam' it and 'incubate' it. When you have understood this method and practiced it, the 'cavity of life' will gradually be filled with 'vapor'. If you can maintain your stillness, the 'celestial movement' will begin.

When the 'vapor' circulates through the body, the *yang* substance will be full and numinous (there will be a lot of it) and you will feel happy and harmonious. When the 'substance' becomes numinous, it should be gathered and circulated. Let it flow through the 'three gates' and direct it into the 'Central Palace'. This method has been kept secret for a long time because no-one has dared to talk about it.

If you gather the 'vapor' at the inappropriate time, the 'substance' will 'lose its freshness'. If you do not catch it when it first stirs, you will lose the opportunity to collect it.

When energy swirls (is sexually agitated and stirred up) in the 'One cavity', draw it in and do not let the life force flow outside. Hold on to it, let it grow, and then harmonise and 'dissolve' it within. In this way, the foundation of the 'fetus of the true seed' will be strong. These are the teachings of the true *Way*.

When you have reached a certain level of 'cultivation' (amassed sexual energy), a 'substance' (active sexual energy, *jing* chi, which moves to procreate through sex) will emerge from nothingness. At this time, you must direct it to flow backward instead of forward. Bodhidharma called this the 'process of gathering'.

When the 'substance' has returned to its origin, the 'Dharmic Wheel will turn'. Opening and closing, ascending and descending, it will establish itself in the 'Celestial Mind'. Following the *jen* and *tu* meridians, the 'substance' will 'return to the roots' and renew your life. This is what the 'four cycles and the six phases' are about.

The rise and fall of the 'fire in the furnace' (sexual energy activation) is controlled by *intent*. When *intent* is still (when sexual energy is saved and contained), the 'precious substance' (*jing* chi) will be born.

When movement begins, **you must be careful**. **Do not allow the substance to leak outside**. After the movement has penetrated the 'mouth of the Ganga river' (*hui yin*), it will climb to the 'top of Mount Sumeru' (over the crown and down to the third eye). When it enters the 'Flower Realm of the Southern Splendor' (middle *tan t'ien*), you will find yourself 'seated in the sacred hall of the Buddha of Light'. Suddenly, 'flurries of snow, falling like spring rain', will 'swirl around in the Central Palace' (middle *tan t'ien*). This is a sign that you have 'conceived the 'fetus' of the Tao'. Now you must sit in peace, contentment, and stillness.

'Cultivate' the 'fetus' by **not thinking about it**. Help it to grow by 'incubating' it in stillness (inner silence) and 'bathing it in light' (amassed core energy).

When stillness is absolute, you will suddenly *see* a 'bright moon suspended in the sky' (*feel* the energy body in the middle *tan t'ien*). Hold on to the round 'moon' and wait. Soon a 'shaft of light' from the 'red sun' (lower *tan t'ien*) will rise toward the center of the 'moon'. At this time you should 'gather the light and hide it within'. When all is still, you should practice the 'method of dissolution' by 'returning both the substance and nonsubstance to the undifferentiated chaos'. This is called *wu-wei*.

The Great Tao is limitless. When stillness has reached its height, movement will begin. When the 'One substance is united with the fetus of the Tao', the 'Dharmic Wheel will turn'. After the movement has run its course, all is still again. When this stillness is 'extinguished in the void', the 'fetus' will be mature and filled with energy.

When the 'fetus' first emerges from stillness, it must be watched carefully so that it will not be attacked by 'monsters' (the ethereal, 'vaporous' beings).

The 'wheel of the golden light' is the *tan t'ien* with the spirit within. If it is 'gathered and returned to the origin', it will be transformed into the 'wonderful medicine'. 'Cultivating' it is like creating and nourishing a child.

"Finally, you should make the necessary preparations to hide in a deep valley far from the dust of the world, and return to the void to be united with the Tao. This is the Tathagata Buddha's final task. I hope that those who share my aspirations will not be distracted by the so-called teachings of ch'an and regard the true way as false."

Three – Complete outlines of the *Way*

Stages of 'refining' the mind (the 'map' of the *Way*)

The nine steps of 'refining' the mind by Chiu-tseng lien-hsin

1

The first step in 'refining' the mind is to tame the impure (sexually desirous) mind.

The impure mind is filled with thoughts. These thoughts are the impurities.
Thoughts come from desire (impulses from 'me', movements with a purpose)

When you first practice meditation, you should set aside desire and sever your attachment to the world, so that you no longer want anything of it; so that you are 'unhooked' from people and the world of people. Release all that concern.

Let the thoughts stop.

Use the method of observing stillness (inner silence) to dissolve everything (all thought) into nothingness.

Focus on the abdominal core, the very center of your being, in the cradle of the hips, where the womb is in females – the lower *tan t'ien*. Inside, there is a spherical emptiness. This is where you should direct your inward gaze.

"Illuminate the mind (bring the point of brilliance to the upper tan t'ien) and suspend it in the sky (the head, upper tan t'ien). Gather it with energy and keep it within the limits (a round circulating point of brilliance keeping to the orbit of the centerline). Let the coming and going hover within the abode in the sphere (pause at the third eye, the mind, the upper tan t'ien)."

Let every breath 'return to the root' (the true core, the lower *tan t'ien*) to be united with the 'natural act of creation' (*jing* chi, contained saved 'vapor', sexual activation for procreation).

You must be firm (disciplined, unbending) and still (silent within) or the mysterious work within will not be clear and clean.

The 'ray' or 'point of brilliance' of internal light must be connected to the 'true breath' and stay in a state of 'nondifferentiation' (formlessness) and stillness.

This is the preliminary work of 'refining' the mind and 'cultivating the vapor'.

2

The second step in 'refining' the mind is to cultivate the 'mind of stillness'. That is, the mind of inner silence, sober and serene inner silence.

Keep the mind (awareness) within the energy but do not attend to it. Let the energy embrace the mind (awareness) but do not think about it. In chaos and nondifferentiation, let them become one.

This is the work of 'refining' the mind to unite it with energy.

3

The third step in 'refining' the mind is to 'cultivate' (train) the mind (awareness) to 'return it to its proper place'. Awareness is relocated into the energy which is dwelling in the 'One cavity', and which circulates.

In the previous stage, you have experienced the all-embracing undifferentiated oneness.

When *yin* sinks to its lowest point, it pulls down *yang* energy into the emptiness of the lower *tan t'ien*, the 'One cavity'. *Yin* pulls and leads *yang*; *yang* is pulled by and follows *yin*. Thus, the first 'ray' or 'point of brilliace' of *yang* returns. This phenomenon is called 'the emergence of the mind of the sky and the earth in the One Mysterious Cavity'. At this time, generative (*jing*), vital (*ch'i*), and spiritual (*shen*) energy are in the state of 'pre-creation'.

In the 'primal beginning', the three energies (the 'three treasures') are not differentiated (that is, they are not separated by sexual drainage), and **if the mind is still**, this primal energy can be gathered and circulated.

When the energy is gathered, you will *see* things you have never seen and *hear* sounds you have never heard.

But if the mind is not still, everything will fail, and the energy will 'fall into the realm of post-creation' (sexual drainage). The 'undifferentiated vapor' will be separated into mundane-generative (*jing*), vital (*chi*), and spiritual (*shen*) energy.

The important thing here is that when the 'mysterious gate' (at the bottom of the 'One cavity') first appears, you must 'step onto the cloud of fire' **immediately** and 'chase' the 'vapor' to the tail bone cavity (*hui yin*, perineum). For this, calm the mind, soften the breath, 'hit the iron drum' (quickly focus and fix awareness, engage discipline, utter and final resolve, *unbending intent*), 'penetrate the three gates' (drop the energy down to *hui yin* to begin the orbits), bring the 'vapor' upwards and let the 'vapor' 'rest at K'un-lun' (the Celestial Mind or 'mind of silence', the upper *tan t'ien*). This is the 'backward-flowing method' in its completness.

This is the work of 'refining' the mind and 'chasing' the 'vapor' (to prevent its drainage).

4

The fourth step in 'refining' the mind is to 'cultivate the hidden mind'.

In the previous stage, you have 'stepped onto the cloud of fire', 'penetrated the three gates', and directed the mind (awareness) to 'enter the mud ball (head) cavity'.

However, if the 'knowledge-spirit' ('me') is active in the 'mud ball cavity', the 'vapor' will 'chill' and it will not be transformed into the 'true water'. As a result, all the work accomplished in the 'three palaces' (three *tan t'iens* – lower, true core; middle, solar plexus; and upper, mind) will come to nothing.

The important thing here is to know what should happen 'on the top of K'un-lun'. The crown energy center, where the 'me' mind is implanted, must be cleared of that intruding entity. The mind of silence eventually drives it out.

Use the mind to direct the breath upward (up the spine, over the crown, to the third eye) so that stillness (the mind of silence) can be united with the 'vapor'.

"When the vapor becomes sweet nectar, it will flow from the palate of the mouth down the tongue into the throat. Running down the Descending Tower, it will enter the Yellow Palace (middle tan t'ien) and empty into the Primal Ocean (lower tan t'ien). Roaring like thunder, it will sink to the bottom of the sea to wait for the Mysterious Gate to appear again."

This is the work of 'refining the mind to attain (unite with) the vapor'.

5

The fifth step in 'refining' the mind is to 'cultivate the mind of good foundation' (silent, empty, desireless).

In the previous stage, the 'vapor' has entered the 'mud ball cavity', the life force has returned to the 'vapor's cavity', and the 'waterwheel' has been initiated.

From now on, you should have only one concern – and this is, do **not let the circulation get idle**. The 'foundation is built' in one hundred days.

If thoughts and desire arise, the 'foundation' of the 'elixir' (spirit-'pearl') will not be stable.

'Building the foundation' requires gathering generative (*jing* or sexual) energy and uniting it with the spirit.

If you do not work hard (that is, impeccably make sure there is no sexual drainage), generative energy and spirit will dissipate and you will not be able to lengthen your life and attain the Tao.

'The important thing here is to initiate the circulation in the hours of tzu (11:00 P.M. to 1:00 A.M.) and wu (11:00 A.M. to 1:00 P.M.).'

Replenish the 'fuel' daily. Use *k'an* (saved sexual energy around the lower *tan t'ien*) to fill *li* (the mystical radiant spirit at the core). Store the generative energy and make the belly firm. That is, tense the belly, pushing energy to enter the 'cavity', 'compacting' it into a 'brilliant roundness'.

This is the work of 'refining' the mind (to eradicate desire) and 'binding the breath' (with *intent* to avoid drainage).

6

The sixth step in 'refining' the mind is to 'cultivate its realized nature'.

In the previous stage, the movement of the 'waterwheel' has been initiated, the generative energy has been collected, and the 'spirit has been gathered'. The 'root of the spirit' is now steady and firm.

From here on, the 'nectar of the heart (mind of silence)' will descend when the breath of the 'kidneys' (testes) rises. This is the interaction of *k'an* and *li*.

k'an and *li* are alchemical concepts representing the interaction of the *yin* and *yang* elements, specifically water (*yin*) and fire (*yang*), to cultivate the immortal spirit body. Sexual energy (*yin*) from the 'kidneys' (testes) is transformed and combined with the heart's 'fire' (*yang*). This process creates a balanced energy body, analogous to the natural patterns of *li* that guide the cosmos.

I Ching (*Yijing*) – *K'an* (Kan) is a trigram representing water, which is associated with *yin* characteristics. *Li* is a trigram representing fire and is associated with *yang* characteristics.

"In the undifferentiated chaos, you will hear the sound of 'waves rushing and roaring'. One half of it is the 'breath of water'; the other half is the 'breath of mist'. This is the 'first stirring of metal and water'. If the mind strays when it is time to 'cultivate the jade nectar' and circulate the 'elixir', all previous efforts will be wasted."

The important thing here is that 'metal' and 'water' must separate when they first emerge from the tan-t'ien. Their pathways must diverge before they flow to the 'Bubbling Spring cavity'.

When they are gathered at the tail bone cavity (*hui yin*), 'true breathing' will stop. When the breath is at rest, you must initiate movement immediately and let the energy flow up the spine and over the crown to the third eye, the upper *tan t'ien*. Then you must swallow the 'vapor' down the throat and let it sink into the 'Yellow (Central) Palace' (middle *tan t'ien*, solar plexus, feeling heart, silent knowledge).

If you 'nourish and moisten' it constantly, the mind will be cool and clear (sober and silent). The 'blood will become thick', and *intent* will be 'gathered into the earth' (the lower *tan t'ien*, dwelling of the spirit).

Inside 'earth', 'mercury', which is the 'bright circle of the mind', is born. When the mind is 'round and clear', the 'spirit sword' (mind of *will*, command of the assemblage point to *intend* using final commands) will be 'secure in your hand' (there for you, and accessed and mastered by you) and you will be able to cut your attachments to the world.

Mencius described this as 'penetrating the mind and knowing original nature'.
The Taoist immortals described this as 'cultivating the yin elixir and the internal pill'.

This is the work of 'refining the bright and original nature of the mind' (the mind of *will*).

7

The seventh step in 'refining' the mind is to 'cultivate the brightness of original nature'.

In the previous stage, you have 'tempered the metal', 'gathered the water', and initiated the 'waterwheel'. These processes are all part of the internal 'refinement'.

Now you must work on external 'refinement' and the 'union of the external and the internal'.

When the true mind is centered, it will not stray.

However, although the 'internal body' is bright, the 'mercuric substance' (sexual energy) can still escape, and although the internal 'refinement' is complete, the *yin* 'elixir' can still be 'ruined'. If the 'purity' of the 'vapor' is not 'preserved', original nature may be lost.

The important thing here is to put the clear and empty mind, the 'wondrous principles', and the 'right amounts of cinnabar and earth' in the 'other's home'. *'Let the other's home be empty and let yours be full. Let there be nothing in the other's home and let the substance be in yours'.*

Use substance to attract nothingness and direct the substance into the void.

When the mind is still as death, the 'primordial vapor of pre-creation' will suddenly emerge from the void.

In the first cycle, it appears as 'first *yang*'.

In the second cycle, it becomes 'second *yang*'. In the middle of this cycle you should start to 'harmonise' the 'elixir'. From one side, a 'waft of true vapor' is 'exhaled, like a tiger emerging from the water'. From the other side, a 'point of mysterious light' descends, like a 'dragon rising from the fire'. When the 'dragon' (*yin*) and 'tiger' (*yang*) 'copulate' (come together) and original nature and feeling are united, a 'battle' will occur. The 'sky and the earth will darken' and body and mind will be still.

The 'third *yang*' now stirs. Like 'water and fire, mist and smoke, frost and snow, and falling flowers', it glows and shines.

When this happens, you should immediately 'grasp the sword in one hand', 'make the sign of the sword *mudra* (hand sign) in the other', and 'walk the steps of the 'bushel' (the 'big dipper', the three *tan t'iens*)'. 'Shake the primal harmony, increase the heat', let the 'vapor' penetrate the 'three gates', and guide it to the 'mud ball cavity'. All the pores on your skin should now be completely open.

This process is different from the 'movement of the jade nectar in the waterwheel' in the previous stage. It is important that you swallow the substance immediately, let pre-creation take control, and unite it with post-creation original nature and life. This process is called the 'Great Return of the Elixir'.

"Its nature is fire and its number is seven. Life is associated with the element metal. The numeric of metal is nine, and when the nine returns to its origin, the 'circulation of the seven and the return of the nine' is complete. From here on, lead will control mercury and the mind will always be bright and firm."

This is the work of 'refining' the mind to attain the spirit.

It is the return of the spirit to the body, the descent of the spirit, which takes over control.

8

The eighth step in 'refining' the mind is to 'cultivate the tamed mind and unite it with the spirit'.

In the previous stage, 'the seven has returned, the nine has been circulated', and the mind has attained perfect stillness.

When 'mercury has been subdued by lead'.

However, 'steaming and incubation' are still required to transform the 'vapor' into the spirit.

The spirit resides in the body, but now and then it must travel outside.

'In the twelve months of the year, the months Mao (fourth month) and Yu (tenth month) are used for 'bathing', and the remaining ten months are dedicated to regulating the flow and the ebb of energy. This process is called the ten months of incubation.'

If you mistake this to mean ten months in chronological time, the mind will not become numinous (enlarged in perception) even if you have attained absolute stillness. If you 'refine' and 'temper' the mind, the spirit-mind will emerge.

When the spirit moves, transformations will occur, and the spirit will emerge from the body. At this time you must remain absolutely still and not be distracted by feelings of attachment.

This is the work of 'refining the mind to penetrate (cross over to and be) the spirit'.

9

The ninth step in 'refining' the mind is to 'cultivate the mind already joined with the spirit and let it return to the void'.

In the previous stage, the spirit has emerged from the 'womb' and is in a state of stillness.
Now it should follow the movement of *intent* and travel without obstruction.
Let it float with the clouds, wander to far-off places, or let it stay in a state of bliss.

If the spirit-mind is not empty, however, it cannot embrace the ten thousand things. This is why the void needs to be cultivated.

In 'cultivating the mind of the void', the heart (mind) should be empty and completely open.

In clarity and stillness, the mind knows intuitively that it is at one with the sky and the earth.

It knows that 'self is not self and emptiness is not empty'.

The world may be defiled but emptiness is untainted.
The universe may be incomplete but emptiness is complete.

The spirit fills the void; and the law of the *Dharma* (the principles of natural law) embraces the illusory world.

This is the culmination of the process of 'refining' the mind.

Complete outlines of the Tao *Way*

Discourse on the correct method of cultivation **by Cheng-tao hsiu-lien chih-lun**

In 'cultivating life', one must restore lost energy. In 'refining life', one must use 'fire' to transform the 'substance'. 'Fire' must be accompanied by 'wind' before it can be effective. Moreover, there must be a place for the 'vapor' to be collected and stored.

Most people 'cultivate original nature' but neglect to 'preserve life energy'. Because they do not understand the principles of movement and stillness, all their efforts have come to nothing.

When the energy of life is stirred, it (by habit) flows out of the body. When all the energy has dissipated, we die.

'Fan the fire with wind' to 'produce the true seed'. The method is straightforward, and those who understand it will 'cultivate the true seed' and attain enlightenment. Wait when it is still; gather when it stirs. Put both substances (life and original nature) in the same 'furnace'. This process is called 'transformation by fire'.

The 'movement of fire' follows the 'sequence of the transformations'.

If 'monsters' (desires in the mind) appear, you should strengthen yourself with the 'warrior fire' and prevent the life energy from rushing out of the body (due to sexual drainage). Hold on to clarity and stillness (sober inner silence). Preserve harmony within.

To strengthen and protect the 'foundation of the pearl', 'bathe' it frequently in the 'vapor'. Circulate it by 'turning the Dharmic Wheel', calling on the 'warrior and scholar fires' alternately.

When the 'seed of enlightenment' is mature, the 'warrior fire' should be stopped and the 'scholar fire' should be used to 'incubate' and gather the 'vapor of life'. To 'incubate' means to **preserve**. When a bright 'pearl' appears, all the 'monsters' will be dissolved (be *seen* as impersonal energy). Gently circulate the 'pearl' through the path of the Great Channel. When the 'fetus of the Tao' is completely formed, your intelligence will increase a thousand-fold. This is the 'Golden Genius'.

When life energy does not stir, you should cultivate stillness (inner silence) diligently.

Do not sink into boredom, drowsiness, or confusion. The strength of your stillness will depend on the emptiness of original nature (void) and the one true *intent* (energy body). When the dharma self (energy body, spirit) is still, 'snowflakes' will be *seen* fluttering around. This state is called 'coming out of stillness'. For when the Tao has reached the height of stillness, it will move again.

The movement of the 'true substance' must be anchored in stillness: this is the key to 'rebuilding the wondrous *Way*' and 're-establishing life'. When stillness is 'anchored', the 'limits of the limitless' are reached.

At birth we were endowed with original nature and life. When the 'vapor of life' reaches its height at puberty, it begins to leak out of the body.

If we can get guidance from a teacher before the leakage occurs, there will be no need to recover lost energy, and we can enter the 'realm of the *Tathagata*' (meaning 'one who has thus gone' or'one who has thus come'; describes an enlightened being who has realized the ultimate truth of existence, transcended the cycle of rebirth, and is beyond ordinary language) immediately.

On the other hand, those who have lost life energy must replenish it so that the body can be whole and healthy. They must use movement and stillness to direct the 'vapor of life' inward rather than outward, and gather that which was lost.

When life energy is not excited or stirred by desire, we will become immortal.

The 'substance' transformed is none other than the 'primordial vapor' within. The 'primordial vapor' is 'secluded inside its cavity'. When stirred, it flows out of the body as mundane energy and is lost. If the energy is returned, before it is lost (via the backward-flowing method), or after it is lost (via the 'recapitulation'), to its original place, it will be transformed into 'vapor' by 'fire'. The transformation, however, will not occur if you apply only 'wind'. 'Wind' *and* 'fire' must be used together. Inhalation and exhalation must work in synchrony to 'fan the fire' and transform the energy into 'vapor'. The *intent* (to reverse the flow to preserve energy) must be directed to the 'vapor's cavity' and the breath must be used to reverse the flow. It is important that these two functions be performed together.

Understand the importance of 'cultivating life' (training life energy to flow backward into the small heavenly orbit and return to the core). Thus, when the energy of life stirs, know how to gather it (contain it rather than drain it, so that reproductive energy amasses around the core over time). Then, although the life force doesn't any longer leak out, it has to also be 'cultivated', for if the life energy is not 'cultivated', it will be wasted. When the resources of life are gone, death will come.

The ordinary person thinks that by sitting in stillness (inner silence) they can attain the Tao.They do not know that without the true teachings, they will not understand the meaning and function of movement. As a result, their quietude is like living death. They are like the cat who guards an empty hole, waiting for the mouse to appear.

If you do not know the function of movement, you will waste your time, and all your efforts will be in vain. If you want to 'cultivate life' (orbit core energy to empower *intent* and *will*), you must still your mind and wait for movement to occur.

Life energy is 'primordial vapor'. When 'vapor' stirs, it becomes 'water'. 'Original nature' is the 'true *intent*'. When *intent* moves, it becomes 'fire'. The heart's (mind's) *intent* must be directed to be united with the 'vapor'.

When the 'vapor' is attracted to *intent*, it will not flow outside. 'Wind' is breath and 'fire' is *intent*. Although the leakage is curbed when 'vapor' is attracted by *intent*, there may be remnants of untransformed life energy (the old, habitual *intent* of sexual energy drainage) left in the body. These residues can stir up desire and create problems.

These 'shadowy monsters' ('living with demons') can be 'transformed into bright light' only through discipline and determination. When the 'monsters' are 'dissolved', the heart (mind) and the body will be peaceful, and feelings of desire will not arise.

These are the secret teachings of both Buddhism and Taoism. If you follow these methods, your desires will disappear naturally and the mind will be still. This is what is meant by 'using the Tao to tame the mind and using the mind to connect with the Tao'.

With practice, the 'celestial movement' (orbiting of the core energy) will be initiated in the body. 'Substance will emerge from nonsubstance', and the 'true seed' will appear.

Gather the 'true seed', 'refine' it, and transform it into the 'Child of the Buddha'. The key to this method is, before movement occurs, you must abide in stillness and wait for the movement to happen; when movement occurs, you should use *intent* to hold it and direct it (prevent its leakage).

The unification of *intent* and 'vapor' is called the 'transformation by fire'. The path of the movement of 'fire' through the *tu* and *jen* meridians is called the 'Dharmic Wheel'.

"If there is no movement, there is no stillness; if there is no stillness, there is no movement."

When life energy moves, *intent* moves. When life energy is still, *intent* is still.

Use *intent* to 'incubate and care for' the 'seed'. Initiate the movement of the 'Dharmic Wheel'. Use the 'warrior fire' to control the rise and fall of energy and use the 'scholar fire' to 'bathe and purify' it.

The flow and the ebb of 'fire' also have their 'warrior' and 'scholar' components. Although your teacher may reveal the secrets of these functions to you, you will need to use your intuition (silent knowing) to grasp the subtleties.

When the 'seed of the Buddha' is 'conceived', use the 'scholar fire' to 'embrace' it. If you use the 'warrior fire' instead, the 'seed of the Buddha' will be 'dispersed'. This is a critical time in your training and you should be extremely careful. When the 'seed of the Buddha' is 'conceived', stop the breath of the 'warrior fire' and use the 'scholar fire' to 'draw the sacred light inward'.

Simultaneously, use the 'true *intent*' to 'nourish' it and protect it from danger. When the 'proper foundations are built', the 'seed of the Buddha' is ready to be 'born'. The 'seed' is the 'bright pearl'. When it is mature, it will have a definite shape and form. When the 'bright pearl' emerges, the 'hundred monsters' are driven away. This process is called 'absolute extinction' (of desire).

The 'seed of the Buddha' is strengthened as it moves through the spinal column. If the momentum is slowed, the 'seed' will not develop properly.

When the seed enters the Central Palace (middle tan t'ien), white hair will become dark, fallen teeth will grow again, and intelligence and intuition will be enhanced. You will know the past and the future, and your wisdom will be limitless.

At this time, if you use the 'scholar fire' to 'steam and bathe the seed', nothing can go wrong.

Once you have understood the procedures, the ***knowledge*** will always be with you. When stillness settles in the 'Central Palace' (middle *tan t'ien*, solar plexus, feeling center), wisdom (silent knowledge) will 'shine on the ocean of original nature'. *Ch'an* means stillness,and 'Thatness' means 'original nature'.

When you reach this stage ofdevelopment, you will need only to 'cultivate the stillness of original nature' and 'regulate the fire of your breath'. There is no need to engage the wisdom of *knowing*.

Knowledge of the past and future, fortune and misfortune, should not affect your practice. In absolute stillness, let the inner light glow.

True *knowing* and true *seeing* must take hold before the 'true form of original nature' can be realized.

This is what the *Hua-yen* scripture means by 'clearing the mind and extinguishing the consciousness of knowing'.

If stillness is stagnant, there will be 'no breath in the fetus' and you will be trapped in unproductive meditation. If stray thoughts arise, the fetus' will 'wander off', the 'fire will cool', the 'vapor will dissipate', and nothing will be accomplished. Whether stillness can be maintained in the 'womb' will depend on the state of mind.

In the ten months of 'incubating the fetus', the *intent* must be focused on the 'womb' (lower *tan t'ien*). When thoughts cease and the breath is still, the 'fetus' will mature.

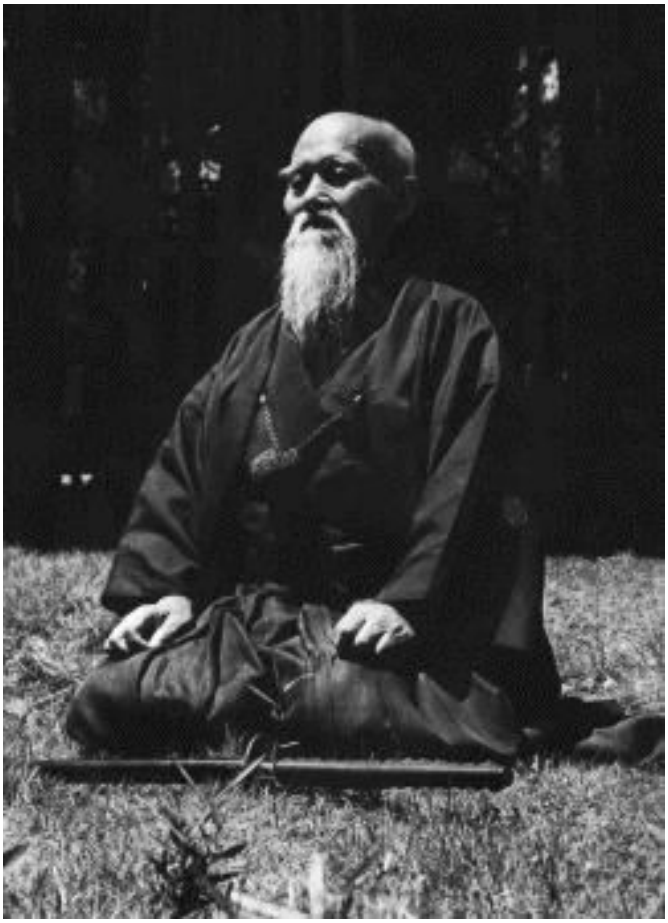
When absolute stillness takes hold, *ch'an* (stillness) will anchor *knowing*. This is what is meant by 'not entering the path of death'.

If you *see* 'snow' or 'flowers' 'fluttering around' while you are meditating, you will know that the 'fetus' is mature. At this time, images of the emerging 'fetus' will begin to appear. It is important that you allow the 'fetus' to come out.

The 'substance' of pure *yang* begins to move once perfect stillness (total inner silence) is attained. Pure *yang* cannot be exhausted.

The enlightened ones patterned themselves after the sun and moon and deduced the principles of the cycles of change. The sages kept this method secret because they were afraid they might reveal the Celestial Way to those who are not ready.

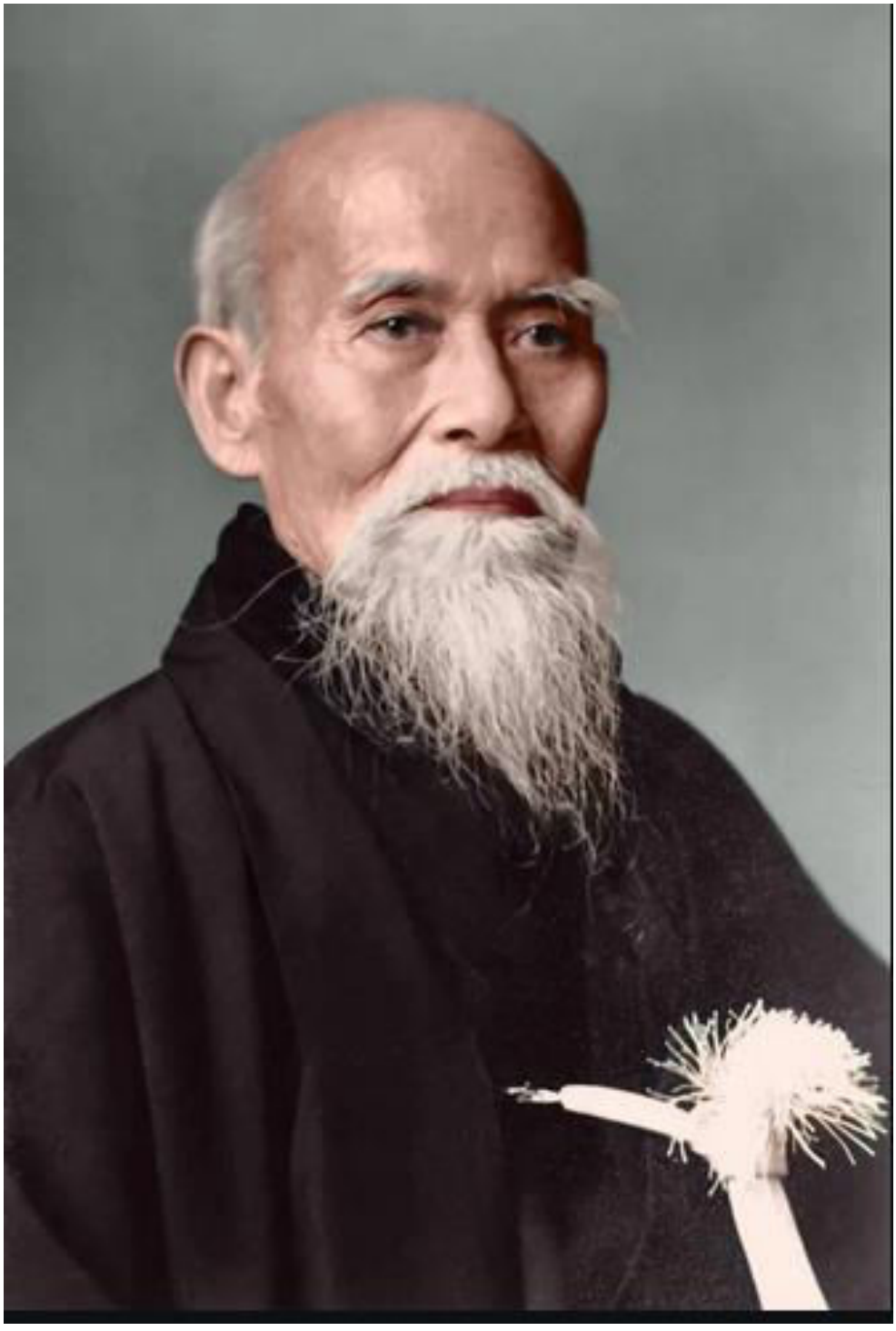
In practicing the method of 'cultivating and refining life energy', you must 'gather the precious substance inside'. You must 'guide the entity conceived within and unite it with the energy of life'. With time, you will be able to enter and stay in the great stillness.



The Art of Peace

The words of Morehei Ueshiba

The Art of Peace



Morihei Ueshiba

Teachings of the Founder of Aikido

The art of peace is medicine for a sick world.

There is evil and disorder in the world because people have forgotten that all things emanate from one source.

Return to that source and leave behind all self-centered thoughts, petty desires, and anger.

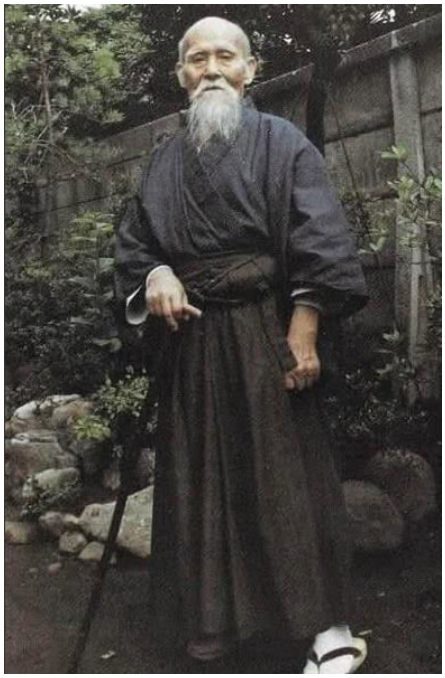
The art of peace begins with you.

Work on yourself and your appointed task in the art of peace.

Everyone has a spirit that can be refined, a body that can be trained in some manner, a suitable path to follow.

You are here for no other purpose than to realize your inner divinity and manifest your innate enlightenment. Foster peace in your own life and then apply the Art to all that you encounter.

One does not need buildings, money, power, or status to practice the art of peace. Heaven is right where you are standing, and that is the place to train.



The art of peace is a celebration of the bonding of heaven, earth, and humankind. It is all that is true, good, and beautiful.

All the principles of heaven and earth are living inside you. Life itself is the truth, and this will never change. Everything in heaven and earth breathes. Breath is the thread that ties creation together. When the myriad variations in the universal breath can be sensed, the individual techniques of the art of peace are born.

Your heart is full of fertile seeds, waiting to sprout. Just as a lotus flower springs from the mire to bloom splendidly, the interaction of the cosmic breath causes the flower of the spirit to bloom and bear fruit in this world.

Those who practice the art of peace must protect the domain of Mother Nature, the divine reflection of creation, and keep it lovely and fresh. Warriorship gives birth to natural beauty. The subtle techniques of a warrior arise as naturally as the appearance of spring, summer, autumn, and winter. Warriorship is none other than the vitality that sustains all life.

Polish the heart,
free the six senses and let them function without obstruction,
and your entire body and soul will glow.

Create each day anew by clothing yourself with heaven and earth,
bathing yourself with wisdom and love,
and placing yourself in the heart of Mother Nature.

Now and again, it is necessary to seclude yourself among deep mountains and hidden valleys to restore your link to the source of life.

Breathe in and let yourself soar, expand, to the ends of the universe;
breathe out and bring the cosmos back inside.
Next, breathe up all the fecundity and vibrancy of the earth.
Finally, blend the breath of heaven and the breath of earth with that of your own,
becoming the Breath of Life itself.

Do not fail
To learn from
The pure voice of an ever-flowing mountain stream
Splashing over the rocks.

Take all that is good as your own.
With this as your base, open your own door to truth.
Do not overlook the truth that is right before you. Study how water flows in a valley stream, smoothly and freely between the rocks.
Also learn from holy books and wise people.
Everything – even mountains, rivers, plants, and trees – should be your teacher.

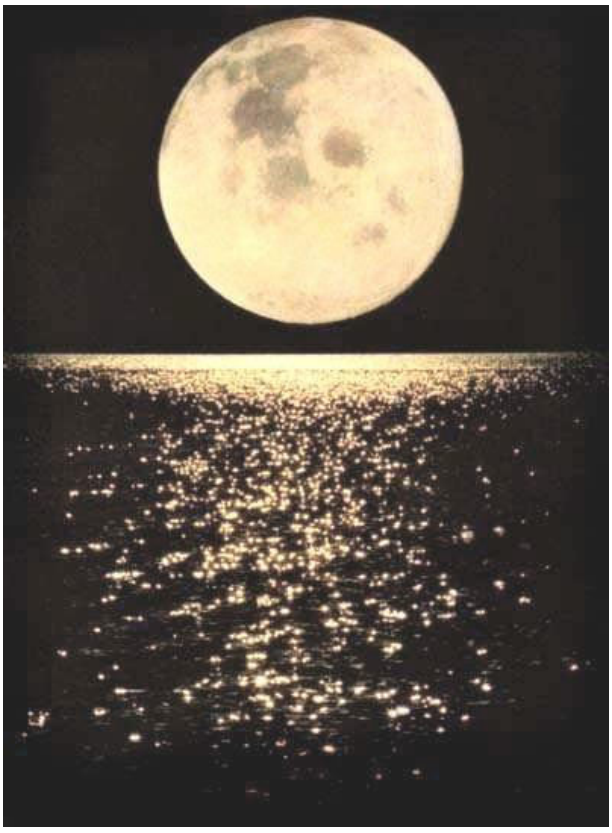
Consider the ebb and flow of the tide.
When waves come to strike the shore,
they crest and fall, creating a sound.
Your breath should follow the same pattern,
absorbing the entire universe in your belly with each inhalation.

Know that we all have access to four treasures – the energy of the sun and moon,
the breath of heaven, the breath of earth, and the ebb and flow of the tide.

Peace originates with the flow of things – its heart is like the movement of the wind and waves. The *Way* is like the veins that circulate blood through our bodies, following the natural flow of the life force.

If you are separated in the slightest from that divine essence, you are far off the path.

Always keep your mind as bright and clear as the vast sky, the great ocean, and the highest peak, empty of all thoughts.
Always keep your body filled with light and heat.
Fill yourself with the power of wisdom and enlightenment.



As soon as you concern yourself with the 'good' and 'bad' of your fellows,
you create an opening in your heart for maliciousness to enter.
Testing, competing with, and criticising others weakens and defeats you.

Crystal clear,
Sharp and bright,
The sacred sword (mind)
Allows no opening
For evil to roost.

The art of peace is not easy. It is a fight to the finish,
the slaying of evil desires and all falsehood within.

On occasion the Voice of Peace resounds like thunder,
jolting human beings out of their stupor.

To practice properly the art of peace,
you must calm the spirit and return to the source.
Cleanse the body and spirit by removing all malice, selfishness, and desire.
Be ever-grateful for the gifts received from the universe, your family, Mother Nature, and your fellow human beings.

The essence of the art of peace is to cleanse yourself of maliciousness,
to get in tune with your environment,
and to clear your path of all obstacles and barriers.

All life is a manifestation of the spirit, the manifestation of love.
And the art of peace is the purest form of that principle.
A warrior is charged with bringing a halt to all contention and strife.
Universal love functions in many forms; each manifestation should be allowed free expression.

Foster and polish
The warrior spirit
While serving in the world;
Illuminate the Path
According to your inner light.

Do not look upon this world with fear and loathing.
Bravely face whatever the gods offer.

Each day of human life contains joy and anger, pain and pleasure, darkness and light, growth and decay. Each moment is etched with nature's grand design – do not try to deny or oppose the cosmic order of things.

Life itself is always a trial. In training, you must test and polish yourself in order to face the great challenges of life.

Transcend the realm of life and death, and then you will be able to make your way calmly and safely through any crisis that confronts you.

Be grateful even for hardship, setbacks, and bad people. Dealing with such obstacles is an essential part of training in the art of peace.

One should be prepared to receive ninety-nine percent of an enemy's attack
and stare death right in the face in order to illumine the Path.

Failure is the key to success;
Each mistake teaches us something.

The art of peace is exceedingly vast, reflecting the grand design of the hidden and manifest worlds. A warrior is a living shrine of the divine, one who serves that grand purpose.

Each and every master, regardless of the era or place,
heard the call and attained harmony with heaven and earth.
There are many paths leading to the top of Mount Fuji, but there is only one summit – love.

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The purpose of training is to tighten up the slack, toughen the body, and polish the spirit.

Iron is full of impurities that weaken it; through forging, it becomes steel and is transformed into a razor-sharp sword.
Carbon is not strong, and is easily broken; through great pressure, it becomes diamond, the strongest thing there is.
Human beings develop in the same fashion.

From ancient times,
Deep learning and valor
Have been the two pillars of the Path:
Through the virtue of training,
Enlighten both body and soul.

Instructors can impart only a fraction of the teaching. It is through your own devoted practice that the mysteries of the art of peace are brought to life.

The Way of the Warrior is based on humanity, love, and sincerity;
the heart of martial valor is true bravery, wisdom, love, and friendship.
Emphasis on the physical aspects of warriorship is futile, for the power of the body is always limited.

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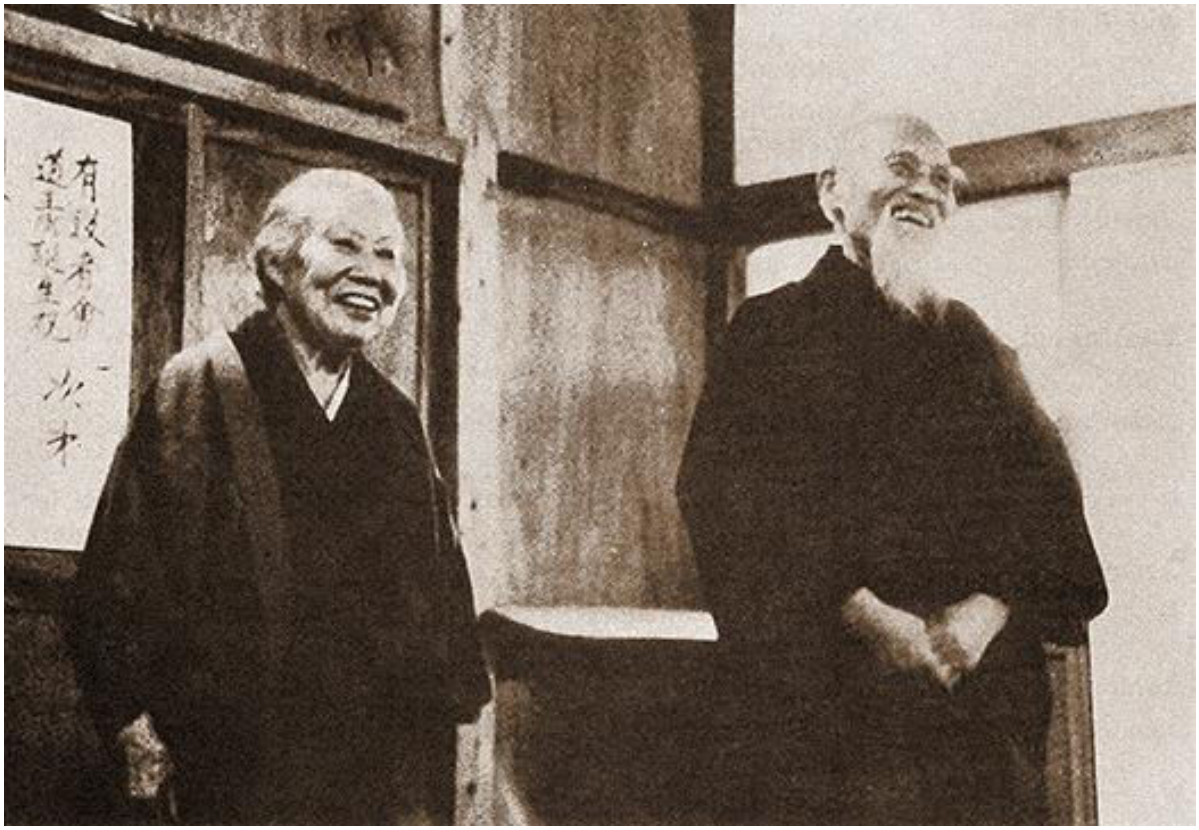
The totally awakened warrior can freely utilise all elements contained in heaven and earth. The true warrior learns how to correctly perceive the activity of the universe and how to transform martial techniques into vehicles of purity, goodness, kindness, and beauty. A warrior's mind and body must be permeated with enlightened wisdom and deep calm.

Always practice the art of peace in a vibrant and joyful manner.



A good stance and posture reflect a proper state of mind.

The body should be triangular, the mind circular.
The triangle represents the generation of energy and is the most stable physical posture.
The circle symbolizes silence and the void, unity, serenity and perfection, the source of unlimited techniques.
The square stands for form and solidity, organisation, the basis of applied control.

The key to good technique is to keep your hands, feet, and hips straight and centered. If you are centered, you can move freely. The physical center is your belly; if your mind is set there as well, you are assured of victory in any endeavour.

Always try to be in communion with heaven and earth; then the world will appear in its true light. Self-conceit will vanish, and you can blend with any attack.

If your heart is large enough to envelop your adversaries, you can *see* right through them and avoid their attacks.

And once you envelop them, you will be able to guide them along a path indicated to you by heaven and earth.

Seeing me before him,
The enemy attacks,
But by that time
I am already standing
Safely behind him.

When attacked, unify the upper, middle, and lower parts of your body.
Enter, turn, and blend with your opponent, front and back, right and left.

Your spirit is the true shield.

At the instant
A warrior
Confronts a foe,
All things
Come into focus.

Even when called out
By a single foe,
Remain on guard,
For you are always surrounded
By a host of enemies.

In our techniques we enter completely into, blend totally with, and control firmly an attack. Strength resides where one's *ki* is concentrated and stable; confusion and maliciousness arise when *ki* stagnates.

There are two types of *ki*: ordinary *ki* and true *ki*. Ordinary *ki* is coarse and heavy; true *ki* is light and versatile. In order to perform well, you have to liberate yourself from ordinary *ki* and permeate your organs with true *ki*. That is the basis of powerful technique.

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Progress comes
To those who
Train and train;
Reliance on secret techniques
Will get you nowhere.

Fiddling with this
And that technique
Is of no avail.
Simply act decisively
Without reserve!

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If you perceive the true form of heaven and earth, you will be enlightened to your own true form. If you are enlightened about a certain principle, you can put it into practice. After each practical application, reflect on your efforts. Progress continually like this.

The art of peace can be summed up like this: True victory is self-victory; let that day arrive quickly! 'True victory' means unflinching courage; 'self-victory' symbolises unflagging effort; and 'let that day arrive quickly' represents the glorious moment of triumph in the here and now.

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Cast off limiting thoughts and return to true emptiness. Stand in the midst of the Great Void. This is the secret of the *Way* of the warrior.

If you have not
Linked yourself
To true emptiness,
You will never understand
The art of peace.

To truly implement the art of peace, you must be able to sport freely in the manifest, hidden, and divine realms.

If you comprehend The art of peace,
This difficult path, Just as it is,
Envelops the circle of heaven.

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The techniques of the art of peace change constantly; every encounter is unique, and the appropriate response should emerge naturally. Today's techniques will be different tomorrow. Do not get caught up with the form and appearance of a challenge. The art of peace has no form – it is **the study of the spirit**.

Ultimately, you must forget about technique. The further you progress, the fewer teachings there are. The Great Path is really No Path.

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The art of peace is a form of prayer that generates light and heat.
Forget about your little self, detach yourself from objects,
and you will radiate light and warmth. Light is wisdom; warmth is compassion.

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The divine is not something high above us.
It is in heaven, it is in earth,
it is inside us.

All things, material and spiritual, originate from one source
and so are related as if they were one family.
The past, present, and future are all contained in the life force.
The universe emerged and developed from one source, and we evolved through the optimal process of unification and harmonisation.
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The art of peace functions everywhere on earth, in realms ranging from the vastness of space down to the tiniest plants and animals. The life force is all-pervasive and its strength boundless. The art of peace allows us to perceive and tap into that tremendous reserve of universal energy.

Eight forces sustain creation –
Movement and stillness,
Solidification and fluidity,
Extension and contraction,
Unification and division.

Unite yourself to the cosmos, and the thought of transcendence will disappear.
Transcendence belongs to the profane world.
When all trace of transcendence vanishes, the true person – the Divine Being – is manifest.
Empty yourself and let the Divine function.

You cannot see or touch the Divine with your gross senses.
The Divine is within you, not somewhere else.
Unite yourself to the Divine, and you will be able to perceive 'gods' wherever you are,
but do not try to grasp or cling to them.

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The Path is exceedingly vast. From ancient times to the present day, even the greatest sages were unable to perceive and comprehend the entire truth; the explanation and teachings of masters and saints express only part of the whole. It is not possible for anyone to speak of such things in their entirety. Just head for the light and heat, learn from the spirit, and through the virtue of devoted practice of the art of peace, become one with the Divine.

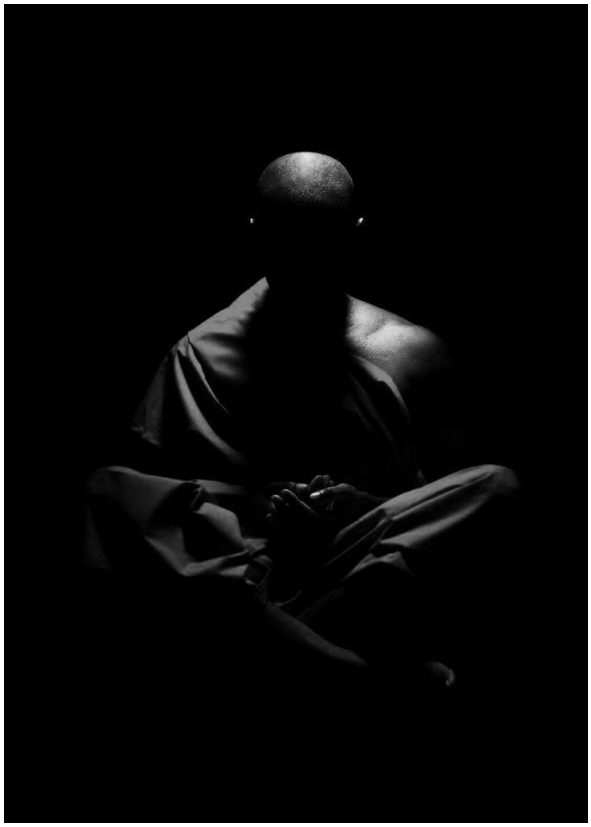
True victory does not come from defeating an enemy, true victory comes from giving love and changing an enemies heart.
— Morihei Ueshiba —

Appendix ii

The void

The Tao

The void



Wu-ji

Mystical nothingness (non-being or *wu*) is the root of everything. Things that exist in the universe (such as the 'gods', or 'matter') cannot be the foundation on which the universe is built, because they each have their own unique set of rules or principles that govern their existence, and cannot account for the diversity of things.

Tao is the totality of the existential universe ('fetus') inside the 'cosmic mother'. Prior to creation, the Tao is the 'cosmic mother' only, also also called *wu-ji* – literally without pole or opposite, without boundary; or entity of nothingness, of indeterminant size, shape, substance, an endless field of *wu* or non-being/nothingness. The *wu-ji* is described by the mystical scriptures to be 'beyond the normal senses, invisible, inaudible and tasteless, mysterious and nameless, or without a true name, because it is undifferentiated and complete, containing all things in unity'.

The completeness of *wu-ji* qualifies it to be 'progenitor and master' of all things.

In other words, the Tao, by being itself formless and nameless, originates and brings the myriad things to completion. They are originated and completed in this way, yet do not know how it happens. This is the mystery (*xuan*) beyond mystery.

Thus, it is capable of serving as the 'progenitor and master' of all things in all their different categories, of 'covering and permeating everything in heaven and earth', so that nothing is 'allowed to escape the warp of its weave'. If it were warm, it could not be cold; if it were the note *gong*, it could not be the note *shang*. If it had a form, it would necessarily possess the means of being distinguished from other things; if it had a sound it would necessarily belong somewhere among other sounds.

Wu-ji precedes *tai-ji*, the 'fetal' universe. The term *wu-ji* is derived from the nothingness (*wu*) characteristic of the 'cosmic mother' and the word *ji* is appended to suggest both a limitless expanse and an entity.

Wu by itself is nothingness, but *wu-ji* is an **entity** of an undefined or undefinable 'substance like nothingness'.

Wu is actuality. *Wu*, being located outside existence, does not compare to any substance or form inside the universe; hence, although formless and empty to human sense, *wu* is, nevertheless, a nothingness that is somehow real or ontic.

You might wish to say it does not exist, but everything achieves existence because of it, and then you might wish to say that it does exist, but we do not see its form. This is why it is referred to as 'the shape of that which has no shape, the image of that which has no existence'. It cannot be determined.

Things not only emerge from *wu*, they are rooted in it.

The 'One' pre-exists in the void

The *wu-ji* contains 'prototypes' for all the myriad things. A 'prototype' or 'image' is the specification of a thing. *Wu-ji* is profoundly empty, yet contains the 'images' of all things ('prototypes', also called 'patterns' or 'principles'), because it is complete; hence it can be the source of the universe. *Wu-ji* has no origin of its own because it is outside existence, but the myriad things inherit the duality of birth and death, creation and destruction from the principle of 'mutual arising'. The totality of the universe pre-exists in *wu-ji*.
"Things grotesque and strange, the void makes them them all into one. Their dividedness is their completeness."

The *wu-ji* lacks existential consciousness, form and attributes. If *wu-ji* had attributes, it would also have a name and then it would not be Tao.

Although empty, it holds 'images', but without existential consciousness does not prefer any of the 'myriad things' that materialize from the images. The images in the unity of *wu-ji* are one in the 'Great Image', the totality of existence, of energy.

When things materialize into existence, they cloak themselves in a 'shell' or 'bubble' of chi energy. All of the myriad things are made of chi.

Because Tao is 'nameless', it is complete. Because it is complete, it can generate everything, including chi energy, which is the substance of form and the means of spirituality.

'Beings depend on wu in coming into existence, in becoming what they are. Now, one tries to speak about wu, but no words can describe it; name it, but it has no name; look at it but it does not have any form; listen to it but it does not have any sound. Then, indeed, it is clear that the Dao is complete. Thus, it can bring forth sounds and echoes; generate chi-energies and things; establish form and spirit; and illuminate light and shadows. '

Thus, chi is the substance of all existence, but the 'soul of things' is *wu*. The patterns in the '*wu* soul' define each of the myriad things, and those patterns are made of chi. Then, although formless, *wu-ji* can yet be the source of all form, shape and attributes. Although mindless, *wu-ji* yet expresses with patterns and signs, without existential consciousness, and functions in *wu-wei* – nonintentional, noncoercive, non-interfering action.

Tao is the source of all form and that Tao's nameless image remains submerged, in the same way that a 'distant substance' (*yin*) is 'buried deep' in the body of *yang*. Tao dwells in existential things, but its image (the essence of the '*wu* soul') is hidden. Blackness, whiteness, squareness, roundness, all things, are 'patterns' of existence 'coalesced' as images. Tao can generate and store such images, because Tao itself is formless, colorless, soundless, nothing. If Tao had attributes, it would also have a name and then it would not be Tao.

The 'Great Image' in the *wu-ji* is the home of all images that manifest in existence. Like the *wu-ji*, as a formless, shapeless, undefined entity of *wu*, the great image has no attributes, no presence, and so can embrace all images. To 'grasp' the Great Image is to become the 'mother', such that all things turn to it for guidance and nurture. Microcosm turns to macrocosm for guidance.

'No matter how vast a physical form, nothing can hamper its power to embody. No matter how great an undertaking, nothing can utilise its entire capacity. If the myriad things were to abandon it and seek a different master, where would such a master be found? Indeed, is it not true that it is such an abyss, oh, that it appears to be the progenitor of the myriad things? …. Indeed, is it not true that "its depth is so deep, oh, that it seems to somehow to exist?'

Beings depend on *wu* in coming into existence, in becoming what they are. Affairs on account of *wu* come to fruition and become what they are.

'Now, one tries to speak of wu, but no words can describe it. Then indeed, it is clear that the Dao is complete. Thus it can bring forth sounds and echos; generate chi energies and things; establish form and spirit; and illuminate light and shadows…. The round and the square obtain their form, but that which gives them their form itself does not have any form. The white and the black obtain their name, but that which gives them their name itself does not have any name.'

Although *wu-ji* is shapeless, formless and infinite, it may undergo internal transformation and 'spin of *wu*' into a spherical shape to concentrate the primal chi that generates the *tai-ji* bubble of the existential universe.

Wu-ji, the darkly mysterious 'substance' is the 'cosmic mother' that will generate a 'cosmic fetus' of chi energy in the creation scenario.

Wu is 'substance' and creation is *yong*. *Wu* as 'substance' confers on the imaginary ('imaginary' due to its property of non-being, but also ontic) a version of reality, as a living organism or a machine, the function of which is the generation of the 'One' (*tai-ji*).

The story of Tao/wu-ji as it prepares for origination of existence and the universe

'Before creation of taiji – there is a beginning. There is a not yet beginning to be a beginning. There is a not yet beginning to be a not yet beginning to be a beginning. There is being. There is nonbeing. There is a not yet beginning to be nonbeing. There is a not yet beginning to be a not yet beginning to be nonbeing. Suddenly there is nonbeing. But I do not know, when it comes to nonbeing, which is really being and which is nonbeing. Now I have just said something. But I don't know whether what I have said has really said something or whether it hasn't said something.

Originally formless, shapeless and profoundly empty, *wu-ji* initiates creation slowly by subtly differentiating areas within itself, such distinctions inducing pressure gradients throughout *wu* that contract and expand and power a 'cosmic wind' of chi energy.

Random movement within Tao coalesces into a rhythmic transformation of 'chaotic potential'. The 'pressure gradient' arises between areas of 'that-which-is' and 'that-which-is-not', between being and non-being. Yet, the 'being' of this scenario seems not the same as the 'being' within the *tai-ji*. This suggests a delicate metaphysical differentiation of existential fields in *wu*, 'being without form' and 'being within form'.

It begins with the pristine Tao, alone within the infinite reaches of empty nothingness, before the existence of time and space.

In some sense of the term the Tao is alive, and moves. The movement of the Tao is chaotic and unregulated within its own fields of that-which-is (*you*) and that-which-is-not (*wu*). The movement of the Tao into areas of that-which-is bring with it its own presence, while the movement of the Tao away from those areas of that-which-is-not in which the Tao previously had been are left vacant, filling those areas with its own absence.

Gradually, these continuous movements of the Tao create a 'harmonious vacuum' that, after countless passes of eons, 'fall into a simple rhythm of coordinated movement'.

This rhythm manifests itself as a 'wind' or generates a 'wind' that yet simply consists of the Tao in the dual modes of that-which-is and that-which-is-not.

This 'cosmic wind' is the 'breath of the Tao', identified by the term 'chi'. This chi is 'hot and vaporous', much like the breath of a human, but teeming with life and awareness.

This is an environment of chaotic potential out of which all individuated life emerges.

This stage of the cosmological sequence corresponds to the 'One'.

The subtle differentiations in wu-ji also set it into circular or spiral motion.

What contains Tao is Tao.

The 'primal simplicity' (*tai-ji*) preceded the appearance of the 'breath' (primal chi). The 'primal commencement' (*tai-chu*) was the beginning of the 'breath'. The 'primal beginnings' (*tai-shi*) were the 'breath beginning to assume shape'. The 'primal material' (*tai-su*) was the 'breath when it began to assume substance'. 'Breath, shape and substance' (*qi xing zhi*) were complete, but things were not yet separated from each other; hence the name 'confusion' (*hun lun*). 'Confusion' means that the myriad things were 'confounded and not yet separated from each other'. Looking you do not see it, listening you do not hear it, groping you do not touch it; hence the name 'simple' (*yi*).

The 'simple' had no shape nor bounds, the 'simple' altered and *'became one, and from one altered to sevenfold, from sevenfold to ninefold. Becoming ninefold is the last of the alterations of the breath'*. Then it reverted to 'unity' (*wei yi*); 'unity' is the beginning of the 'alterations of shape'.

Tai-ji is made of chi energy captured from the 'cosmic wind' in the *wu-ji* and 'condensed into a fertile ocean of ethereal aether'.

The first step in the creation process is the creation of the 'One', the energy field that specifies existence and the boundaries of the universe and resides within the 'cosmic mother' *wu-ji*. It is called the *tai-ji* – the vast domain of existence (*you*) or 'being'.

Thus, the Taoist cosmos consists of two main parts – *wu-ji* (non-being) and *tai-ji* (being/universe).

By name, *wu-ji* and *tai-ji* appear to be opposites of each other. *Tai-ji* means 'with limit' or 'with boundary' in contrast to *wu-ji* which is 'without limit' or 'without boundary'. That is, *wu-ji* is infinite in scope, but *tai-ji* is finite. However, *wu-ji* can also be translated as 'without opposite', the 'cosmic mother' as standalone entity. That which has opposites is 'born' and will or can die, has the potential to end, because it inherently possesses the polarity of birth and death.

Together, *wu-ji* and *tai-ji* function as a single entity called Tao, 'mother and fetus' or 'progenitor and embryonic universe'. Its name, The 'One', refers to the unity, the totality, of the domain of existence. The 'One' can mean *wu-ji*, *tai-ji* or both.

The birth of the 'One' begins with the *wu-ji* as a chaotic mixture of energy fields, areas of non-being transitioning to being. The fields intermingle and mix to form large pockets of non-being and being, of non-existence and existence. These pockets establish 'chi pressure gradients' between the two fields which set a 'cosmic wind' in motion and begin to contract and expand and coalesce the *tai-ji*.

Thus, *tai-ji* represents a field of primal chi energy (the 'substance' or 'essence' of things) and a transformation from non-being to being. It's also called the 'matrix of creation', because the entire universe forms from it, of it, and within it.

As the *tai-ji* oscillates, it splits into the polar fields of Great *Yin* and Great *Yang*, the constituent energies of all the elements of creation.

Yang and *yin* are, in Chinese iconography and alchemy, the tiger and the dragon.

The simultaneous generation of *yin* and *yang* in the *tai-ji* inspired the principle of 'mutual arising'.

Things, attributes, actions, conceptions of opposite or complementary nature come into existence simultaneously.

The complementary 'things' of creation include beauty and ugliness, good and evil. Therefore, the sage avoids actions that 'create' outside the natural course of the world and follows inaction (*wu-wei*) instead.

The cycling also suggests that all things have an inherent mechanism of systemic stability in the universe. If the overall levels of *yin* and *yang* imbalance, the system attempts to rebalance, to return to equilibrium.

From the creation sequence, all things get their substance from the chi energy within the *tai-ji*, and chi is comprised of a balance of *yin* and *yang* forces. When combining as *yin* and *yang* chi, it has three special properties – movement and stillness (*dong* and *jing*), contraction and extension (*chu* and *shen*) and coalescence and dispersion (*ju* and *san*). The last relates most to creation. When chi coalesces, things form. When chi disperses, things dissolve or break down.

The third force after *yin* and *yang* is called 'humanity' (*ren*). The Confucians call it 'central harmony' (*zhong he*).

Complementary forces are the true basis of creation. *Chian* (creative) and *kun* (receptive) represent purity, *chian* containing lines of pure *yang* and *kun* with lines of pure *yin*. *Chian* and *kun* are the generative duo in creation. *Kan* and *li* (fire and water) both enclose and power the 'engine of creation'.

Like water, the state of Tao is in perpetual flux, but the *tai-ji* (the universe, the energy field of existence) is not perpetual. From the principle of 'mutual arising', all things that begin must also end. *'But where there is birth there must be death; where there is death there must be birth'*. At death, all things return to Tao (to *wu-ji*), including the whole of the universe.

Te

Taoist alchemy 'cultivates an immortal body' by practising the steps to reverse creation within the individual to return to a state of original unity. 'Immortality cultivation' runs counter to the nature of things. Thus, the alchemical saying goes, *shun ni*, or the 'principle of oppose follow – follow to remain mortal; oppose to become immortal.

'Reverse creation' begins with the individual's form and regresses back to unity (3 → 2 → 1 → 0) to build an immortal body.

Te, often translated as 'virtue', represents more than virtue as a moral trait or philosophical quality. In classical Taoism prior to the unification of China under the first Emperor, *Te* is the organising principle of things generally. In living things, it is the '*wu* soul' that grows and transforms. *Te* has actual substance (ontic), as an apportioning from Tao, and sets the properties of a thing including behaviour and moral capacity.

Te as a 'specification' of a thing, as well as 'the direction which that being must follow in order to be in conformity with' Tao.

The *Te* – which can be rendered as 'rectitude' or 'virtue', as is sometimes done – is what could be called a 'specification' of the Tao with respect to a determinate individuated being, such as a human being for instance; it is the direction which that being must follow in order that its existence in its present state shall be according to the *Way*, or, in other words, in conformity with 'the Principle'.

What is always and exclusively envisaged is the connection with the Supreme Principle, so that in reality we never leave the metaphysical domain.

Tao is the way of everything, the form of every principle. Principles are the lines that complete things. Tao is the cause of the completion of everything. Hence the saying, *'It is Tao that rules everything.'*

Things have their respective 'principles' and therefore cannot trespass against each other. In general, 'principles' are what distinguish the square from the round, the short from the long, the coarse from the fine, and the hard from the brittle. Accordingly, it is only after 'principles' become 'definite' that things can attain Tao. Thus, 'definite principles' include those of existence and extinction, of life and death, and of rise and fall. Indeed, anything that first exists and next goes to ruin, now lives and then dies, and prospers at the beginning and declines afterward, cannot be said to be eternal.

Li is contained in *te*, which is serves as a 'prototype or model' for the actual thing, an allotment from the *wu-ji* (Tao) to complete the formation and existence of a thing in the universe.

Once they are 'born' things do not yet have 'form'. *Te* 'rears them', gives them form and 'tending forces' (*shi*) so that they complete their formation and come into existence. Things 'honor' Tao as 'cosmic mother', but 'prize' *te* as their '*wu* soul' and connection to the 'mother'. That 'honoring and prizing' are spontaneous to things means that they are inherent to the psyche of things.

Te is said to be obtained from Tao. The spirits of things (*te* or the '*wu* soul') within their forms and bodies each have their own inborn nature (*xing*), which is the characteristics and limitations (*li*) of the thing. The word 'trained' from the character *xiu* has been substituted with 'cultivated'.

Te is linked to Tao and through *te* all things never lose their membership in the whole of creation. Things 'obtain' *te* from Tao in order to instantiate within the universe and evolve.

Te is the dwelling place of Tao. Things obtain *te* from Tao so as to be produced. Living things obtain it so as to function; it is the essence of Tao. Therefore, *te* is an 'obtaining'. This means that it is through obtaining which a thing is what it is. That which is doing nothing (*wu wei*) is called Tao. The dwelling place of this is *te*. Therefore, there is no separation between Tao and *te*. And therefore, those who speak about them make no discrimination.

Te being a 'taking' from Tao and a 'prototype' for a thing in the 'embryonic essences' that trace the image within *te* (non-being).

The Tao is the 'root of life'. Non-being having no color or form or visible presence is easily overlooked as the true root of life.

The chi fields in the stages of creation and all things in creation have *te*.

The words 'heaven' and 'earth' are synonyms for Great *Yang* and Great *Yin*. The phrase 'in virtue of the One' means that a thing moves or behaves in accordance with its *te* or the 'prototype' within *te*. Thus, all of the chi fields of creation as well as all formations in creation (the myriad things) have their own *te* that specifies their form and action.

Wu-ji injects 'currents' of energy, 'streaming from the root' into the universe, that power the growth and transformation of things. Things live in harmony with the world and Tao when they synchronise with those 'currents' in accord with their inborn nature. Contention with the 'cosmic wind' disrupts the harmony of the world by interfering with the pattern of Tao.

'After nine years, I thought without restraint of whatever came into my mind and said without restraint whatever came into my mouth without knowing whether the right and wrong, benefit and harm, were mine or another's, without knowing that the Master was my teacher and the man I have mentioned was my friend. Only then, when I had come to the end of everything inside me and outside me, my eyes became like my ears, my ears like my nose, my nose like my mouth; everything was the same. My mind concentrated and my body relaxed, bones and flesh fused completely, I did not notice what my body leaned against and my feet trod, I drifted with the wind East or West, like a leaf from a tree or a dry husk, and never knew whether it was the wind that rode me or I that rode the wind.'

'The 'man of kingly virtue' , or 'kingly te', moves in simplicity and is ashamed to be a 'master of facts'. He takes his stand in the original source and his understanding extends to the spirits. Therefore his virtue is far-reaching. Without the Way the body can have no life, and without virtue, life can have no clarity. To preserve the body and live out life, to establish virtue and make clear the Way – is this not kingly virtue? Broad and boundless, suddenly he emerges, abruptly he moves, and the ten thousand things follow him – this is what is called the man of kingly virtue!'

The Tao and the Taoist in 'immortality cultivation' both are 'pregnant'. Both are 'gestating' an energy 'fetus', except that the 'fetus' of the Taoist will host a human spirit for eternity. Meditation initiates a microcosmic process within the human body that mimics the grand process of creation.

Wu-ji's pregnancy is spontaneous, autonomous, without 'doing' (*wu-wei*). The human practice requires meditative focus to concentrate the energies and 'nourish' the energy 'fetus'. The 'immortality fetus' is a spiritual body for everlasting life; the *wu-ji*'s 'fetus' appears to evolve essences (*te*) and facilitate system-wide transformation (cosmic order, cosmic *Will*).

'Now the method of inner development which produces a divine immortal uses a man's ability to reflect back his brightness to light up within (huguang neizhao)…. then the elixir is able to condense and the 'holy babe' will form. Again this enfant must be 'gently supported' and cared for, until he becomes fully formed and well shaped. Then the little child moves his house across to the 'upper field'; and the prenatal original spirit of the inner world is volatilized. It emerges and quite spontaneously body and spirit come together mysteriously as one, merging into the infinite Dao.'

'Then the Hun-soul and the Po-soul merge together along with the will, which carries them into action. They are fused together and destroyed until they form a single energy, which gathers in the 'elixial field' (lower belly)….. Then the dragon and the tiger storm the gate, which rolls back, showing the true path…a great stream flowing and winding out, full to the brim with sweet nectar wine.'